

1895  
THE  
DOCTRIN

of the Bible :

OR,  
R V L E S O F  
DISCIPLINE :

BRIEFLY GATHERED  
through the whole course of  
*the Scripture, by way of  
Questions and Answers.*

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The knowledge of holy things is vnderstan-  
ding; by it K I N G S raigne, and Prin-  
ces establish Iustice.



L O N D O N :

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Unrecorded



## TO THE READER.

**I**udgements are prepared for scor-  
ners, Proverbs 19.29.

*If any man long after life, and  
to see good daies, let him refraine his  
tongue from euill, 1 Pet. 3.10.*

*As you would that men should  
doe to you, so doe you to them, Luke  
6.31.*

*Love conuerteth the multitude of  
faults, 1 Pet. 4.8.*

*Hee that loveth not, knoweth  
not God, for God is love, 1 Iohn  
4.8.*





# The Doctrine of the OLD and NEW Testament.

## QUESTION.



*What is doctrine?*

*An.* Precepts, for the finding and racing out of sinne.

*Qu.* What is the effect of doctrine?

*An.* Faith and vertuous living.

*Qu.* How manifold is doctrine?

*An.* Two-fold, either diuine or morall.

*Qu.* Diuine, as how?

*An.* In our duty towards God.

*Qu.* Morall, as how?

*An.* In our duty toward our selues and our brethren.

*Qu.* How many sorts of men, may wee call brethren?

*An.* Foure:

*Qu.* Which be they?

*An.* Such as are of one parentage, one countrey, one religion, or of one minde by friendship.

*Qu.* How is morall doctrine diuided?

*An.* Into rules of duty toward our superiours, parents, kindred, off-spring, family, and inferiours.

*An.*

*Qu.*

## Genesis.

Qu. How may this duty be infringed?

An. By corruption of the flesh, and all other actuall sinnes.

Qu. How many waies did God teach?

Ans. Foure manner of waies.

Qu. Which be they?

Ans. By his word, by his workes, by his punishments, and by his blessings.

Qu. Are these performed alway in his owne person?

An. No, but more often by his chosen Ministers.

Qu. How are they intituled?

An. By the names of Patriarkes, Cap-  
taines, Iudges, Kings, Prophets, Euange-  
lists, and Apostles.

Qu. Which call you Patriarkes?

An. The first Fathers of the Church, as  
Adam, Enoch, Abraham, Isaac, Iacob, &c.

Qu. Which call you Captaines?

An. Such as had the leading of the  
Israelites from Egypt to the land of Ca-  
naan, and gaue directions in time of bar-  
tell, as Moses and Ioshua.

Qu. Which call you Iudges?

An. Such as executed Gods iudge-  
ments vpon the enemies of the Church,  
and did administer iustice amongst his  
people, as Ehud, Shamgar, Sampson, Gide-  
on, Iphthah, Samuel, &c.

Qu. Which call you Kings?



*An.* The annointed of God, and so-  
ueraign Rulers of the people, as *Saul*,  
*David*, &c.

*Qu.* Which call you *Prophets*?

*An.* Such as by inspiration of the ho-  
ly Ghost did foretell the ruine of sinne,  
and the reward of vertue, and were in-  
terpreters betweene God and man.

*Qu.* Which call you *Euangelists*?

*An.* The writers of the Gospell of Je-  
sus Christ.

*Qu.* Why are they called *Euangelists*?

*An.* Because their workes containe  
the glad tidings of saluation to all that  
belceue.

*Qu.* Which call you *Apostles*?

*Ans.* The cholen Disciples of Christ,  
as *Simeon*, *Peter*, *Andrew*, *John*, &c.

GENESIS.

Chap. I. to 15.

QUESTION:

**VV** *What doe we learne by the crea-  
tion of the world?*

*Ans.* As touching the  
Creation three things.

*Qu.* Which be they?

*An.* His omnipotency, in creating all  
things of nothing: his bounty, in furni-  
shing

## Genesis.

thing the world with all necessary ornaments: and his loue, in giuing man dominion ouer all, chap. 1. 10.

*Quest. What doe we learne as touching our selues?*

*An.* Three things.

*Qu. Which be they?*

*An.* The obseruation of the Sabbath, chap. 2. 2. Humility of minde in being made of the dust of the earth, chap. 2. 7. And the reuerence which wee owe to marriage.

*Qu. Why ought we to reuerence marriage?*

*An.* Because it was instituted of God himselfe, and in Paradise, chap. 2. 23.

*Qu. How ought a man to loue his wife?*

*An.* As himselfe, being flesh of his flesh.

*Qu. Where was man placed after his creation?*

*An.* In Paradise.

*Qu. Did he continue there?*

*An.* No he fell.

*Qu. How?*

*An.* By the malice of the diuell.

*Qu. What was his sinne?*

*An.* Disobedience.

*Qu. How did God punish him?*

*An.* He cursed him and his posterity, wherein he shewed his iustice, ch. 3. 13.

*Qu. How did he comfort him?*

*An.*

*An.* By promising forgiveness by the seed of the Woman, *Christ Iesus*, ch. 3. 14.

*Qu.* What did that shew?

*An.* His mercy.

*Qu.* How many waies did the curse of God extend vpon Adam?

*An.* Foure manner of waies.

*Qu.* Which be they?

*An.* First, the earth was made barren for his sake: Secondly, his posterity as wel as himselfe, became bondmen to hel. Thirdly, all the daies of his life hee was to eate his bread in the sweat of his browes. And fourthly, hee was thrust out of Paradise.

*Qu.* How was Eue punished.

*An.* Two manner of waies.

*Qu.* Which be they?

*An.* First, to bring forth her children in sorrow: and secondly, to liue in subiection to her husband.

*Qu.* How was the serpent punished?

*An.* Three manner of waies.

*Qu.* Which be they?

*An.* First, he was made the most cursed of all creatures: secondly, he was to goe vpon his breast: and thirdly, to deuoure the dust of the earth.

*Qu.* What was the second sinne of the world?

*An.* Murder.

*Qu.*

## Genesis.

Qu. Who committed it?

Ans. Cain.

Qu. Upon whom?

Ans. Upon his brother Abel, chap.

4. 1. 12.

Qu. What was their quarrell?

Ans. About their Sacrifices.

Qu. Why?

Ans. Because Abels was accepted, and Cains was not, Chap. 4. 2. 5.

Qu. Why did not God accept Caines Sacrifice?

Ans. Because he did it more for custom then conscience.

Qu. Who taught them to sacrifice?

Ans. Their father Adam.

Qu. How could hee doe that, and the Law not given?

Ans. The Law of God is two-fold, natural, imprinted in mens hearts, and traditionall, pronounced from God, and written in the Bible.

Qu. Which of these two had Adam?

Ans. The first.

Qu. What was the punishment of Cain for killing his brother Abel?

Ans. He was cursed of God, and condemned for a runnagarc.

Qu. Whom did God raise after the death of Abel, to build his Church upon?

Ans. His brother Seth, chap. 4. 25.

Qu.

**Qu.** Did the example of Caines punishment admonish the succeeding age to beware of sinne?

**An.** No, as the world grew in yeares, so it grew in iniquity.

**Qu.** In what manner?

**An.** It was wholly corrupt and full of cruelty, chap. 6. 11.

**Qu.** By whom did God reprove them?

**An.** By Noah.

**Qu.** How?

**An.** In making it knowne hee would drowne the world, by his preparing of the Arke.

**Qu.** Were the people reformed?

**An.** No: they laughed at it and remained secure till the waters came vpon them.

**Qu.** Were all destroyed?

**An.** All but Noah and his family, and some other for the preservation of their kinde.

**Qu.** What moued God that he would not spare so much as the bruit beasts?

**An.** His detestation of sin, chap. 6. 7.

**Qu.** Who was the first figure of Christ?

**An.** Enoch.

**Qu.** How was he a figure of Christ?

**An.** In being taken body and soule vp into heauen, as Christ was, chap. 5.

**Qu.**



## *Genesis.*

*Qu. Who was the first figure of the Church?*

*An. Abel.*

*Qu. Who was the second?*

*An. Noah, preserved in the Arke.*

*Qu. What did his preservation testifie?*

*An. The loue of God toward his Church.*

*Qu. What did the tossing of the Arke by the waues signifie?*

*An. The persecution that the Church should suffer.*

*Qu. Wherein did the mercy of God appeare?*

*An. In causing the waters to fall.*

*Qu. Wherein did the zeale of Noah appeare?*

*An. In giuing God thanks for his deliuerance, as soone as he set foot vpon dry ground, chap. 8. 20.*

*Qu. How did Noah afterward offend?*

*An. By drunkenness, chap. 9. 21.*

*Qu. Who couered their fathers shame?*

*An. Shem and Japhet.*

*Qu. What receiued they for it?*

*An. Their fathers blessing, ch. 9. 25.*

*Qu. Who made a mock of his fathers infirmity, and did not seek to couer it?*

*An. Cham.*

*Qu. What was his reward?*

*An. His fathers curse, chap. 9. 25.*

*Qu.*

Qu. How did God plague his ambition?

An. By confusion.

Qu. Where?

An. At the building of the Tower of Babel, where all people purchased the displeasure of almighty God.

Qu. By whom did they recover their displeasure?

An. By the faith of Abraham, ch. 2. 3.

Qu. How?

An. In his seed all Nations were blessed.

Qu. Who was Abrahams brother?

An. Lot.

Qu. Did they agree together like brothers?

An. Yes, till they grew rich.

Qu. Who was the cause they fell out?

An. Their heards-men.

Qu. After the quarrell was known, did their masters (as men of our age) seeke to be revenged one of another?

An. No, they gaue gentle words, and sought meanes how to prevent the like inconuenience.

Qu. How was that?

An. They departed, and dwelt asunder, chap. 13. 7.

Qu. But with that separation did their loue decay?

An. It was still constant, and brother-like.

Qu.

## Genesis.

*Qu. How did that appeare?*

*An.* In that (afterward) when Lot was taken prisoner in the company of the Kings of Sodome and Gomorrah, Abraham with a band of man rescued him and set him free, chap. 14. 15.

*Qu. Did Lot then dwell in Sodom?*

*An.* He did.

*Qu. Why? that was a dangerous place though pleasant.*

*An.* True: so are all places where wickednesse abounds.

*Qu. Yet Lot was a righteous man.*

*An.* Hee was, but hee suffered as the wicked did, for being in company with them.

*Qu. How was that?*

*An.* Hee was taken prisoner (as I said before) with the irreligious Kings, going in aide with them against their enemies.

## Chapter 15. to 20.

### QUESTION.

*Who was Abrahams wife?*

*An.* Sarah.

*Qu. How did she offend when she perceived her self barren, chap. 16. 3.*

*An.* By vsing vnlawfull meanes to raise seed to her husband.

*Qu.*

Qu. How was that?

An. By sending Hagar her maide to his bed.

Qu. How did God plague her for it?

An. Her maid despised her, and triumphed ouer her in her own house, ch. 16.

Qu. What other sinne followed in the wake of her first?

An. Wrath.

Qu. How?

An. She obtained license of her husband to be reuenged vpon Hagar.

Qu. In what manner was she reuenged?

An. Shee thrust Hagar and her child out of doores.

Qu. Whither went Hagar?

An. Into the wildernesse.

Qu. Had she no friend to goe vnto?

An. None at all; she was a poure seruant, and a stranger.

Qu. To whom did she appeale?

An. To God.

Qu. Did he releene her?

An. Yes.

Qu. What learne we by that?

An. That God reiecteth no estate of persons in their misery, if they call vpon him, chap. 6.20

Qu. Was Sarah barren still.

An. No, God gaue her a Sonne in her old yeares.

Qu.

## Genesis.

*Qu. What was his name?*

*Ans.* Isaac, and this was hee in whom the couenant was made.

*Qu. What was the signe of the couenant?*

*An.* Circumcision, or the cutting off of the fore-skinne.

*Qu. What is signified by that?*

*An.* The casting away of the lewd affections of our hearts, if we meane to be made partakers of Gods mercy, cha. 17. 10.

*Qu. Were none partakers of the couenant but such as might be circumcised?*

*Ans.* Yes, women; because vnder the name of man both sexes are comprehended.

*Qu. What was Hagers sonnes name?*

*An.* Ishmael.

*Qu. Did not the couenant belong to him as well as to Isaac? he was the seed of Abraham.*

*Ans.* No.

*Qu. Was there two couenants then that God blest him so?*

*Ans.* Yes, there were two couenants made.

*Qu. Which be they?*

*Ans.* The one eternall, made to the children of the spirit, the other temporall made to the children of the flesh.

*Qu. What was the eternall couenant?*

*Ans.*



*Ans.* That from *Isaak* should come the *Messiah*.

*Qu.* What was the temporall covenant?

*An.* That from *Ismael* should spring a mighty nation, euen twelue Princes, chap. 17. 20.

*Qu.* Where was *Abraham* now seated?

*Ans.* In *Canaan*.

*Qu.* What temporall blessings did *God* bestow on him?

*Ans.* He was exceeding rich.

*Qu.* How did he imploy his riches?

*Ans.* In hospitality and other good deeds.

*Qu.* Wherein appeared his hospitality?

*Ans.* In vsing strangers and trauellers kindly.

*Quest.* What strangers?

*Ans.* The three Angels in the shape of men.

*Quest.* How did he entertaine them?

*Ans.* First, he ranne out to entertaine them: then hee entreated them to rest in his Tent: and last of all hee feasted them.

*Qu.* Doe rich men in these daies follow the example of *Abraham* in vsing friendly hospitality towards trauellers and poore men?

*Ans.* No: the most part of them instead of running out to meet the poore (when they see them comming) rather turne

## Genesis.

turne their backs vpon them, and run from them: and for intreating them to stay, with churlish and crabbed words rate them from their dores, and instead of feasting and refreshing them, let them depart weary and with empty stomackes.

*Quest. How did the Angel requite Abraham?*

*An.* Told him ioyfull newes concerning the birth of his son Isaac, and what the purpose of God was toward Sodom and Gomorrah.

*Quest. What was the purpose of God toward Sodom?*

*An.* Vicerly to destroy it for sinne.

*Qa.* Did Abraham pray for it?

*An.* Yes, in such zealous manner, as had there been found ten godly persons in it, the Citie had bin saued, cha 18.32.

*Qa.* Why did Abraham pray for it?

*An.* First, in regard of his brother Lot that dwelt there, and then in regard of humanity, for that it grieved him so many people should be destroyed.

*Qa.* What did that signifie?

*An.* That Abraham, as all Gods people ought to be, was of a pittifull mind, euentoward infidels.

*Quest.* What solicited Gods vengeance against the prayer of Abraham?

*An.*

*An.* The continuall cry of sin, ascending out of Sodome and Gomorrah into the eares of God: whereby we learne that sinne is a continuall cryer against vs, so long as we let it dwell amongst vs, chap. 19. 13.

*Qu.* Was all the Citie then destroyed?

*Ans.* All but Lot, his wife, and two daughters.

*Qu.* What was the commandement that God gaue him at his departure from the Citie?

*An.* Not to looke backe.

*Qu.* Was the commandement kept?

*Ans.* No, Lots wife brake it.

*Qu.* What was her punishment?

*Ans.* Shee was turned into a pillar of salt, chap. 19. 26.

*Qu.* What moued her to looke backe?

*An.* Her fond desire, to thinke shee should forgoe her wealth, and so pleasant a place.

*Qu.* What doe we learne by that?

*An.* That no care of earthly things (be they neuer so glorious) must hinder vs from obeying Gods Commandements.

*Qu.* How was the Citie destroyed?

*An.* With fire and brimstone from heauen, chap. 19. 24.

*Qu.* Where did Lot remaine afterwards?

*An.*

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*Ans.* In the mountaines.

*Qu.* What sinne did he fall into whilst he was there?

*Ans.* Drunkenesse.

*Qu.* What next?

*Ans.* Into incest.

*Qu.* What doth that proue?

*Ans.* That one sinne begets another.

*Qu.* How was Lot incestuous?

*Ans.* By his owne daughters.

*Qu.* Who tempted him therunto?

*Ans.* They, when they had made him drunke.

*Qu.* What was Gods punishment for that sinne?

*Ans.* The nation that came by that conception was a cursed generation.

*Qu.* What generation was it?

*Ans.* The Moabites and the Ammonites, chap. 19. 37.

## CHAP. 20 to 34.

### QUESTION.

**W**ho had like to haue wronged Abraham by taking his wife?

*Ans.* King Abimelech.

*Qu.* How was he prevented?

*Ans.* God threatned him with death, chap. 20. 3.

*Qu.* Did he upon that deliuer her backe

*Q<sup>1</sup>. What other good property was in that servant?*

*An.* He would not eat when he came to his iournyes end before he had done his Masters message.

*Qu.* What may servants learne by that?

*Ans.* To regard more their Masters businesse, then their owne pleasure, cha. 2. 33.

*Qu.* Whose daughter did he choose for his masters sonne?

*An.* Rebecca, the daughter of Bethuel.

*Q<sup>1</sup>.* When her parents heard the request of Abraham, did they presently give their daughter to Isaac?

*Ans.* No, they asked counsell of God first, and then the Maids consent.

*Qu.* What is to be learned by that?

*An.* As children ought not to match without the Parents consent: so Parents ought not to match their children without their consent, chap. 24. 18.

*Quest.* After Isaac and Rebecca were married, what issue did G O D give them?

*An.* Two sonnes, Esau and Jacob.

*Qu.* What was Esaus undoing?

*An.* The lust of the flesh.

*Quest.* Wherein?



*Genesis.*

*Ans.* He sold his birth-right for potage.

*Qu.* *What over-sight was that?*

*An.* An over-sight that many worldlings runne into.

*Qu.* *What is that?*

*Ans.* Preferring of trash before the rich graces of God, chap. 25. 33.

*Qu.* *What did that negligence loose him else?*

*Ans.* His fathers blessing.

*Qu.* *What was the reason?*

*An.* Because not regarding his earthly patrimony, God likewise suffered him to loose the benefit of his heavenly inheritance, which was spiritual benediction.

*Qu.* *Did Esau at the last see his own error?*

*Ans.* No, but rather ran into error.

*Quest.* *How?*

*Ans.* By hating his brother Jacob, chap. 27. 41.

*Quest.* *What was the vertue of Jacob?*

*Ans.* Patience in giuing place to his brothers rage, and going to seek his fortune in another countrey.

*Qu.* *Whether went he?*

*Ans.* To Haran, to his vnckle Laban.

*Qu.* *What were his vertues there?*

*An.* Diligence, in doing his Vnckles service; & fidelity, in not deceiuing him.

*Qu.*

Qu. How did God deale with Laban?

An. He prospered him for Iacobs sake.

Qu. What were Labans vices?

An. Ingratitude and oppression.

Qu. How was he ungratefull?

An. In vpbraiding Iacob for his good service.

Qu. How did hee oppress him?

An. In trebling his seruitude by fraudulent and crafty meanes.

Qu. Did God deliuer Iacob at last?

An. Yes, as hee will all others that trust in him, though a while hee seeme to be farre from them.

Qu. What was the reward of Iacobs patience and true service in the end?

An. Whereas when hee came from his fathers house, and had but one coat on his backe, and a staffe in his hand, at his returne, hee was the Husband of two Wiues, the Master of many Seruants, and the owner of much treasures, and diuers heards of cattell, cha.30.43.

Qu. Did not Iacob feare to returne into his owne Countrey, knowing that his brother Esau was his enemy?

An. No.

Qu. Why?

An. Because hee knew God that had commanded him to goe, would defend him.

## Genesis.

*Qu. How did his brother Esau receive him?*

*An. Louingly, and like a brother.*

*Quest What was the vertue of Esau in that?*

*An. He thought it a base and vnnatural thing to keepe enuy alwaies in his stomacke toward any one, much lesse toward his owne brother, chap. 33. 4.*

### Chapter 34. to 50.

#### QUESTION.

*How many sonnes had Iacob?*

*An. Twelue.*

*Qu. Which of those twelue was a figure of Christ?*

*Ans. Ioseph.*

*Qu. Wherein?*

*An. In being sold by his owne brethren.*

*Qu. What learne we by that?*

*An. That in all ages after God had promised the *Messias* to Adam, he neuer ceased by word or deed to signifie his comming.*

*Qu. Why did Iacobs sonnes sell their brother Ioseph?*

*An. For malice, in that Ioseph prophesied by dreames, his brothers should be his seruants, and bow vnto him.*

*Qu.*

Qu. *What other sinnes did they runne into besides?*

An. Murther and dissimulation.

Qu. *How?*

An. They intended to haue slaine their brother, but that Iuda dissuaded them, chap. 37.26.

Qu. *How did they dissemble?*

An. In telling their father that their brother was slaine by wilde beasts, chap. 37.32.

Qu. *What was the fruit of these sinnes?*

Ans. They procured disquiet of conscience in themselues, and teares to their old Father, whom they ought rather to haue comforted, chap 37.34.

Qu. *Did this policy of theirs, ere the more preuent the subiection which they feared?*

Ans. No, God prospered Joseph, and gaue him fauour in the Court of Ægypt.

Qu. *With whom?*

An. With Potiphar, Pharaohs chiefe Steward.

Qu. *How did Ioseph shew himselfe there to be the seruant of God?*

An. In resisting the lust of Potiphars wife.

Qu. *What is the nature of lust being resisted?*

An. It growes impudent and outrageous, chap. 39.14.

## Genesis.

Qu. Shew an instance.

Ans. Potipbars wife when she saw Ioseph would not yeeld to her, accused him that hee would haue rauished her.

Qu. Did God suffer her accusation to take effect?

Ans. Yes, Ioseph was imprisoned.

Qu. He being guiltlesse, why would God suffer that plague to be laid vpon him?

Ans. For two causes.

Qu. Which be they?

Ans. First, that by his strange deliuerance hee might haue greater cause to glorifie his name: and secondly, to make his lewd disgrace a cause of higher promotion.

Qu. How was Ioseph deliuered?

Ans. By interpreting the Kings dreame.

Qu. How was he advanced?

Ans. Hee was made Ruler ouer all Egypt.

Qu. What was the plague God laid vpon his brethren for selling him?

Ans. They were oppressed with a mighty famine, chap. 41. 34.

Qu. Whether came they for succour?

Ans. To their brother vnknowne.

Qu. What reuerence did they shew vnto him?

Ans. They kneeled vnto him, and called



called him Lord, chap. 44. 16.

Qu. What vertues doe we learne by the example of Ioseph in this his high authoritie?

An. Three.

Qu. Which be they?

An. Charity, clemency, and humility.

Qu. How was he charitable?

An. He relieued his father and brothers with corne freely, and without recompence, chap. 42. 25.

Qu. How was hee gentle?

An. In pardoning the wrongs that his brothers had done him, chap. 45. 5.

Qu. Wherein was he humble?

An. In not despising his father and brothers (poore Shepheards of Canaan) though himselfe were the second person in Egypt: and in sending for his father to be partaker of his happinesse.

Qu. Did Iacob come thither?

An. Yes, and there dyed.

Qu. What doe we learne by his death?

An. To desire of God to die as hee did.

Qu. How was that?

Anf. Praying, blessing, and rehearsing the gracious benefites of God, cha. 48. 24. 39.

Qu. What zeale had Pharaoh (being

B. 4.

an.

## Exodus.

*an Infidell) toward his idolatrous Priests, more then many Christians now a dayes haue toward the true Ministers of the eternal God?*

*An.* He did not diminish their Church-living, chap. 47.22.

## The end of Genesis.

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### EXODVS.

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*Chap. 1. to 14.*

#### QUESTION:

**VV**hy did God bring the house of Israel into Ægypt?

*An.* For two causes.

*Qu.* Which be they?

*An.* First, to shew the truth of his word; for he had said to Abraham, they should be strangers from the land of Canaan the space of foure hundred yeares, and suffer much oppression, Gen. 14.15. Secondly, to haue fit occasion to shew his loue towards them, and the better to traine them vp in the knowledge and teare of him.

*Qu.* How came it to passe they were oppressed here in Ægypt, considering the good entertainment which they had at the first?

*An.* The continuance of time had worne out the fame and remembrance of

of Ioseph, by reason that many Kings had raigned since the first Pharaoh, and now the children of Israel were mightily increased.

*Qu. How were they increased?*

*Ans.* From seuenty persons (for that was the whole number of them at their first comming) to many hundred thousands.

*Qu. Did that make the King repine against them?*

*An.* Yes.

*Qu. Why?*

*An.* For two causes.

*Qu. Which be they?*

*An.* First, in regard of their religion, and next, fearing lest their multitudes would endanger his gouernment, chap. I. 10.

*Quest. How did hee seeke to suppress them?*

*Ans.* Foure manner of wayes.

*Qu. Which be they?*

*An.* First in making slaues of them: and next, in going about to murder their men children.

*Qu. Wherein consisted their seruitude?*

*An.* In making of bricke, carrying of burdens, and other slavery, chap. I. 14.

*Qu. How did Pharaoh goe about to murder*

## Exodus.

*murder their men children?*

*An.* Two manner of waies.

*Qu.* Which be they?

*An.* First, secretly, in commanding the Midwives (at their houre of birth) to destroy them; but they not obeying his command, hee fell secondly into a more open and violent practise.

*Qu.* How was that?

*An.* Hee commanded his owne people, that whensoever they heard of the birth of an Hebrew man-child, they should take it from the mother, and cast it into the riuer, chap. 1. 1.

*Qu.* How durst the Midwives disobey the Kings Edict?

*An.* Because (as all Gods Seruants ought to doe) they feared him more then any earthly person.

*Qu.* Were the number of the people (by these cruell proceedings) lessened and diminished?

*Ans.* No, the more they vex them, the more they multiplied, ch. 1. 12.

*Qu.* What doe we learne by that?

*An.* That no tyrannie can extinguish the Church of God.

*Qu.* How did God diuert the malice of Pharaoh?

*An.* In causing him to cherish and bring vp, euen in his owne Court that He-

Hebrew child, which afterward proved to be his destruction, and the deliuerance of the children of Israel.

*Qu. Who was that?*

*An. Moses.*

*Qu. How was hee preserved?*

*An.* When his mother had hid him three moneths from the tyrannie of the King, and could hide him no longer, she put him into a basket made of reeds, and set it by the riuers side.

*Qu. What became of him there?*

*An.* King Pharaohs daughter walking that way, found him, and put him to be nursed of his owne mother, chap. 23.

*Qu. What appeareth in this?*

*An.* The prouidence of God.

*Qu. Wherein?*

*An.* In that no humane policy can hinder that which he hath once determined.

*Qu. What was the first crosse that God laid upon Moses when he came to age?*

*An.* The killing of an Ægyptian, for which he was forced to flie.

*Qu. Whither?*

*An.* Into the land of Midian.

*Qu. Who succoured him there?*

*Ans.* Ietbro, and gaue him his daughter in marriage.

*Qu. What trade of life did Moses use?*

*Ans.*



## Exodus.

*An.* Keeping of sheepe.

*Qu.* How did God appeare to Moses?

*An.* In a fiery bush, chap. 3.2.

*Qu.* Did the bush burne?

*An.* Yes, but did not consume.

*Qu.* In that sence what doth it represent vnto vs?

*An.* The Church of God, which should suffer persecution, but neuer subversion.

*Qu.* Wherefore did God appeare vnto Moses?

*An.* To send him forth for the deliuerance of his people.

*Qu.* What moued him thereunto?

*An.* Two things.

*Qu.* Which be they?

*An.* The remembrance of his covenant made with Abraham, and the sighes and cryes of the poore Israelites, that daily pierced the gates of heauen, chap. 3. 23.

*Qu.* What comfort doe we receiue from hence?

*An.* An assurance that God will heare our prayers in time of our affliction, if we call to him.

*Qu.* Did Moses obey the commandment of GOD about his returne into Egypt?

*An.* At the first he was doubtfull.

*Qu.*

*Qu. Whereof?*

*Ans.* Of his owne sufficiency, and incredulity of the people.

*Qu. How did God strengthen him?*

*Ans.* By ioyning Aaron to assist him, and giuing them power to confirme their message by working of Miracles.

*Quest. How did the people receiue their message?*

*An.* With attentiuē cares.

*Quest. What vertues doe we learne of the people after they had heard the words of Moses?*

*An.* Two.

*Qu. Which be they?*

*An.* Faith, in that they beleued him what he said; and thankgiuing, in praying God, since it pleased him to looke vpon their tribulation, chap. 4 31.

*Qu. What vices are wee admonished to beware of, by the example of Pharaoh?*

*An.* Obstinacy of heart, in contemning the preaching of Moses.

*Qu. In how many respects was Pharaoh obstinate?*

*An.* In foure respects.

*Quest. Which be they?*

*An.* First, in not granting Moses request. Secondly, in comparing the power of his Southsayers and Coniurers, with the power of God, chap. 7. 11.

Third.

## Exodus.

Thirdly, by imputing the desire which Gods people had to serue him (as the wicked alwaies will) to be nothing else but a disposition in them to be idle, cha. 5.8. Fourthly, not onely in retaining them still in his countrey, but doubling their seruitude, chap. 5.6.

*Qu. How was his obstinacy plagued?*

*Answ.* With tenne seuerall kinds of plagues.

*Qu. Which be they?*

*An.* First, the turning of water into blood: secondly, multitude of frogges: thirdly, turning of dust into lice fourthly, swarmes of flies: fifthly, death of cattell: sixthly, scabs & blisters: seuenthly, thunder, lightning, and haile: eighthly, grasshoppers and caterpillars: ninthly, darknesse: tenthly, the death of the first-borne.

*Qu. For all those plagues did Pharaoh neuer repent?*

*An.* Yes, fainedly.

*Qu. How was that?*

*An.* So soone as Gods hand was remoued by the prayer of Moses, hee presently returned to his former obstinacy.

*Qu. In the prosecution of these plagues, what doe wee learne touching the person of God?*

*An.* Two things.

*Qu. Which be they?*

*An,*

*An.* His iustice vpon his enemies, and his mercy and louing fauour toward his people.

*Qu.* Wherein appeared his mercy toward his people?

*An.* In sauing them, their cattell, and that part of Ægypt where they inhabited free from the touch of any of those former plagues, chap. 8 12.

*Qu.* Why did not Moses submit vnto Pharaoh, when he was content to let the people goe, but stayed their cattell?

*An.* Because (like a faithfull Minister of the Lord) he would remit no part or parcell of his charge.

*Qu.* Was it part of his charge to take the cattell with him?

*An.* Yes.

*Qu.* Wherein?

*An.* In that they could not sacrifice without them, chap. 10. 26.

*Q.* In the night before their departure, what did the Lord institute?

*An.* The Sacrament of the Passe-ouer.

*Qu.* What was that?

*An.* A Lambe without blemish.

*Qu.* The Lambe was a signe, but what was the thing signified?

*An.* The Angell of the Lord, that passed ouer the house of the Israelites, and strooke the first borne of the Ægyptians.



## Exodus.

ians with suddaine death, chap. 12. 11:

*Qu. What doth this figure vnto vs?*

*An.* The sacrifice of the true Paschal Lambe Christ Iesus, by whom all the faithful are deliuered from the bondage of hell, as the Israelites were (vpon the institution of the Passecouer) from the bondage of Ægypt.

*Qu. How many things doe we learne, as touching the person of God, in the instance of the children of Israels departure?*

*An.* Three.

*Qu. Which be they?*

*An.* First, his mercifulnesse in sparing the Israelites, and smiting the Ægyptians: Secondly, his Iustice, in forcing the Ægyptians to giue the Israelites treasure and apparell, as a satisfaction for their former seruitude, which hitherto they had exacted of them for little or nothing: Thirdly, the continuance of his fauour towards them, that doth not onely deliuer his people out of danger, and leaue them, but protects them still.

*Qu. How doth that appeare?*

*An.* In guiding them by night with a pillar of fire, and couering them by day with a cloud, chap. 13. 21.

*Qu. How many things doe we learne as touching the person of the Israelites?*

*An.* Two things.

*Qu.*



*Qu. Which be they?*

*An.* The charge which God gaue vnto them, and their watchfulnesse.

*Qu. What was their charge?*

*An.* To reach the benefits of God to their posterity.

*Qu. Wherein consisted their watchfulnesse?*

*Ans.* In that they attended all night for the houre of their departure, chapter 2 30.

*Qu. What doe they giue vs to vnderstand by that?*

*An.* This, that as they minutely waited vpon the Lord for their deliuerance out of bondage to goe to the earthly Canaan, so ought wee continually to attend and make our selues ready for our passe out of this miserable world, to the heauenly Canaan of perpetuall ioy and happinesse.

Chapter 14. to 40.

Q U E S T I O N.

**A**fter Israels departure, what vice doe we note suruiued in Pharaoh?

*An.* Inueterate malice which seldome dies, but with the ruine of him in whom it abides

*Qu. How did it breake forth?*

*An.*

## *Exodus.*

*An.* By preparing a mighty host to follow the Israelites, chap. 14. 6 7. 8.

*Qu.* For what intent?

*An.* To be avenged vpon them, and quite destroy them.

*Qu.* How did he prosper?

*An.* As all malicious persons commonly doe.

*Qu.* How is that?

*An.* He and his malice perished in the place where he thought to haue beene their ouerthrow.

*Qu.* Where was that?

*An.* In the red sea.

*Qu.* What was the sinne of the people in this place?

*An.* Weaknesse of faith.

*Qu.* How was that?

*An.* Notwithstanding their strange deliuerance of late, yet when they saw the red sea before them, and the Ægyptians vpon their backes, they began to distrust the power of God, and to raile vpon Moses.

*Qu.* How were they deliuered?

*An.* Moses diuided the waters, and they passed through, chap. 14. 21.

*Qu.* How was God honored by Pharaoh?

*An.* As he will be by his enemies, in their destruction.

*Qu.* How many times did the Israelites

*Mut-*

*murmure againſt God before hee puniſhed them ?*

*An.* Foure times.

*Qu.* Which be they ?

*An.* Firſt, at the red Sea, chap. 14. 21 : ſecondly, at the waters of Marah, chap. 15. 24 : thirdly, when they wanted fleſh, chap. 16. 13 14 : fourthly, when they wanted water, chap. 17. 6.

*Qu.* What doe we learne thereby ?

*An.* The long-ſufferance of God toward ſinners.

*Qu.* How did God deliuer them at all theſe times ?

*An.* With great admiration.

*Qu.* How was that ?

*An.* At the firſt time hee diuided the red Sea : at the ſecond, he made the bitter waters ſweet : at the third, hee gaue them Quails and Manna from heauen : at the fourth, hee made a fountaine of water for to gush from out the hard rocke.

*Qu.* How did they offend the firſt time ?

*An.* More grieuouſly then before.

*Qu.* How was that ?

*An.* They made a golden Calfe, and worſhipped it for God.

*Queſt.* What moued them to make the likenesse of a Calfe, rather then any other creature ?

*An.*

## Exodus.

*An.* The corruption which they had learned among the Ægyptians, who did worship Oxen and Kine.

*Quest.* Did God punish them?

*An.* Yes, (and time I thinke) when they did vtterly forsake him.

*Qu.* What was their punishment?

*An.* Three thousand of them were slaine with the swords of their owne brethren, chap. 31. 28.

*Qu.* Would not God vtterly haue destroyed them?

*An.* Yes, but for the prayer of Moses.

*Qu.* What was his prayer?

*An.* He desired his name might be rather blotted out of the booke of life, then God should quire roote out that Nation, chap. 32. 32.

*Qu.* What doe we learne by that?

*An.* The loue and care which all good Magistrates ought to haue ouer their people.

*Qu.* Where was Moses when this offence was committed?

*An.* Vpon Mount Sinay.

*Qu.* Was not his absence, in some sort, cause of their idolatry?

*An.* Yes.

*Qu.* What gather you by that?

*An.* That the want of good Guides make men to runne into error.

*Qu.*

*Quest. What did Moses upon mount Sinay?*

*An. He went to receiue the Law.*

*Qu. How was the Law giuen?*

*An. In thunder and lightning, chap. 19. 16.*

*Qu. Why was it giuen in such terrour?*

*An. That the people might the more reuerence him that gaue it.*

*Qu. What is required of the people before they come to receiue the Law?*

*An. Two things, chap. 9. 10. 11.*

*Qu. Which be they?*

*An. To sanctifie themselves for foure daies space, and not to touch the skirts of the mountaine.*

*Qu. What doe wee learne by these two things?*

*An. Not to come to heare the word of God with corrupt hearts, nor to pry further into his secrets then we are limited.*

*Qu. What is generally commanded by the Law?*

*An. That we should loue GOD with all our soules, and our neighbours as our selues.*

*Qu. What is particularly forbidden in the Law?*

*An. Murder, cursing, especially our parents, chap. 21. 17. Cruelty towards ser-*



## Exodus.

seruants, ch. 21. 17. Not to doe hurt, but to make satisfaction, chap. 22. 16. Fornication, ch. 22. 16. Witchcraft, buggery, or carnall copulation with beasts, chap. 22. 19. Idolatry, chap. 22. 20. Oppression against Widowe or stranger, ver. 21. 32. All kinde of vsury, cha. 22. 25. All railing and euill speaking, especially against Magistrates, because to speake against them, is to speake against God ch. 22. 28. All falsehood, chap. 23. 2. All vnlawfull detaining of our neighbours goods, ch. 23. 3. All taking of bribes, chap. 23. 8. All periury, and whatsoeuer else may infect the soule, or offend God.

*Qu. What is the reward of these sinnes?*

*An. Death*

*Qu. Such as were pardonable, how were they pardoned?*

*An. By offering sacrifice.*

*Qu. What doctrine doe we learne by the sacrifices of the Iewes?*

*An. Foure points of doctrine.*

*Qu. Which be they?*

*An. First, their thankfulnessse, to shew all they had came from God: secondly, their obedience, to shew they were willing to obey God: thirdly, their humility, to signifie that what was done to the thing offered, the Offerer had deserued: Fourthly, their hope, to shew their Sacrifices*

sifices did figure the death of Christ, whereby their passage into Paradise, from whence they were expulst, might bee opened to them againe.

Qu. *Are such sacrifices to be used of Christians?*

An. No.

Qu. *Why?*

An. Because they are abolished by the death of Christ, an all sufficient sacrifice.

Qu. *What else doe we learne in this booke of Exodus?*

An. Two things.

Qu. *Which be they?*

An. The election of Magistrates, and the order God set in his Church.

Qu. *What kinde of men ought Magistrates to be?*

An. They ought to be adorned with foure speciall graces.

Qu. *Which be they?*

An. Courage, feare of God, Iustice, and a minde free from couetousnesse, chap 18. 21.

Qu. *How must they administer iustice?*

An. To all persons, and at all times.

Qu. *Whom did God choose for his seruice in the Temple?*

An. The Leuites.

Q. *What kinde of men must those be?*

An.

## Exodus.

*An.* Such as haue imprinted vpon their breasts knowledge and holinesse, chap. 28. 30.

*Qu.* Whose gift is the knowledge of handicrafts?

*An.* The gift of God.

*Qu.* Why?

*An.* Because he first taught them.

*Qu.* To whom?

*An.* To Bezaleel and Aholiab.

*Qu.* To what end did he teach them?

*An.* For the furnishing of the Temple.

*Quest.* Who provided them stuffe for to worke vpon?

*An.* The people.

*Q.* In what manner?

*An.* In such aboundance, as Moses commanded them to leaue off.

*Qu.* What doe we learne by that?

*An.* A willingnesse to serue God with our temporall goods, chap. 36. 6.

*Qu.* With whom did Israel fight their first battell after they came into the wilderness?

*An.* With the Amalekites.

*Qu.* How long did they preuaile?

*Ans.* So long as Moses held vp his hands and prayed, but when he let them fall, the Amalekites preuailed, ch. 17. 11.

*Qu.* What doth that teach vs?

*Ans.* Two things.

*Qu.*

*Qu. Which be they?*

*Ans.* The effect of Prayer, and that wee ought not to faint in Prayer, lest with the falling of our hands, we faile in our request.

*The end of Exodus.*

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LEVITICVS.

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*Chap. I. to the last.*

QUESTION

**VV** *Hat is set downe in this Booke?*

*Ans.* The duty of the Leuits, and therefore it is called *Leuiticus*.

*Qu. What was their chiefeſt duty?*

*Ans.* To sacrifice.

*Qu. How many circumstances were they to obserue?*

*Ans.* Foure.

*Qu. Which be they?*

*Ans.* The manner how, the matter what, the person whom, and the place where.

*Qu. What did the Israelites sacrifice?*

*Ans.* Either things hauing life, as Bullockes, Lambes, Sheepe, &c. or things without life, as oile, fine flower, wafers, &c.

*Qu. For whom did they sacrifice?*

*Ans.* For themselves and others.

## *Leuiticus.*

*Qu. Where?*

*An. In the Temple.*

*Qu. In what manner?*

*An. As God hath set downe from the  
1. of Leuiticus to the 19.*

*Qu. What is the Christians sacrifice?*

*An. Prayer and Thanksgiuing.*

*Qu. In how many points doth the Israe-  
lites and the Christians sacrifice agree?*

*An. In fixe.*

*Qu. What is the first?*

*An. As theirs was seasoned with salt,  
so ours must be seasoned with the truth  
of a good conscience.*

*Qu. What is the second?*

*An. As theirs was brought to the  
Priest, so ours must be presented to God.*

*Qu. What is the third?*

*An. As theirs was flaine, so when wee  
sacrifice, we must kill our lewd affecti-  
ons?*

*Qu. What is the fourth?*

*An. As theirs was washt with water,  
so ours must be washt with the teares of  
repentance.*

*Qu. What is the fift?*

*An. As theirs was without blemish,  
so ours must be without hypocrisie.*

*Qu. What is the sixt?*

*Ans. As theirs was kindled with fire,  
so ours must be with zeale.*

*Qu.*



*Qu. Whence had they all these instructi-  
ons?*

*An. From the mouth of God.*

*Qu. What was Gods meaning therein?*

*An. To shew that hee will be serued  
as he himselfe appointed, and not after  
the inuention of men.*

*Qu. Did none breake that ordinance?*

*An. Yes.*

*Qu. Who were they?*

*An. Nadab and Abihu, chap. 10 1.*

*Qu. How did they breake it?*

*An. By offering with strange fire.*

*Qu. How were they punished?*

*An. Fire from heauen consumed them.*

*Qu. Of how many sorts were the lawes  
which God prescribed the house of Israel?*

*An. Of two sorts.*

*Qu. Which be they?*

*An. Ceremoniall and Morall.*

*Quest. Which call you the ceremoniall  
lawes?*

*An. Such as were obserued in offering  
sacrifice, and discerning things cleane  
from vncleane, and the causes thereof  
set downe from chap. 2. to 19.*

*Qu. Which call you Morall?*

*An. Such as concerne integrity of  
manners.*

*Qu. How many are they, as they are  
set downe in the 19 chapter?*

## *Leuiticus.*

*Ans.* Seauenteene.

*Qu.* Which be they?

*An.* To honour our Parents, vers. 3. To serue God freely, and not by compulsion, vers. 5. In time of plenty to remember the poore; as in haruest not to reape euery corne of the field, nor gather the gleanings, nor all the grapes of the vineyard, but to leaue some for the poore, vers. 9. 13. Not to detaine the workemans hire till morning, v. 13. To eschew all theft, falshood and lying, vers. 11. All swearing and blaspheming, v. 11. All mischieuous practises, which wee presume we may doe vndiscovered; as to curse the deafe, lay a stumbling block before the blinde, v. 14. Not to fauour the poore, nor to honour the person of the mighty, vers. 15. All iniustice, vers. 15. All carrying of tales and conspiracy against our neighbours, vers. 16. All hypocrisie, as we must not hate our brother in heart, and soothe him to his face, vers. 17. All reuenge, vers. 18. All seeking after Witches and Coniurers. All obseruation of daies and times, vers. 26. All false weights and measures, vers. 35. All incest, vers. 6. Not to offer our children to *Molch*.

*Quest.* What is that *Molch*?

*Ans.* An Idoll of the Ammonites.

*Qu.*

*Qu. Describe him.*

*An.* He was great of stature, and hollow within, hauing seauen places of receipt: the first was for meale that was offered: the second for dones: the third for a sheepe: the fourth for a Ramme: the fifth for a Calfe: the sixth for an Oxe: the seventh for a childe.

*What may we understand by these  
" " " " " " " "*  
*... of the Idoll?*

The seauen deadly sinnes; and as the Israelites were forbidden to suffer their children to bee deuoured of this monster; so all Parents must beware lest through their negligence, their children be made a sacrifice for the seauen deadly sinnes.

*Qu. How is that?*

*An.* They must not winke at their follies, but giue them correction for their faults.

*Q. How did Moses conclude this booke  
of Leuiticus?*

*An.* With a blessing and a curse: with a blessing if they keepe these commandments, and with a curse if they breake them.

*Qu. What is the fruit of the blessing?*

*An.* Peace, plenty, victory, chap. 16.  
4. 5. 6. 7.

*Qu. What is the fruit of the curse?*

## Numeri.

*An.* Scarcity, famine, sicknesse, seruitude, warre, chap. 26. 16, to the 26. ver.

*Qu.* How many feasts did the Israelites obserue?

*An.* Seauen.

*Qu.* Which be they?

*An.* First, the Sabaoth: secondly, the Passeouer: thirdly, the feast of vnleauened bread: fourthly, of the first fruits: fifthly, of Whitsonide: sixthly, of Trumpets: seauenthly, of Tabernacles.

*Qu.* Why were these feasts ordained?

*An.* Not to gluttony, to cherish sloth, or immodest mirth, but to glorifie God for his seuerall blessings.

*The end of Leuiticus.*

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## NVMERI.

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### QUESTION.

**W**hat is done in this booke?

*An.* The children of Israel are numbred.

*Qu.* To what end?

*Ans.* For three causes.

*Qu.* Which be they?

*An.* First, for a collection toward the building of the Temple. Secondly, for appointing Captaines and Leaders ouer euery

euery family, chap. 2.. Thirdly, for a diuision of the land of Canaan, amongst the Tribes.

Quest. *Is there any thing to be learned hereby?*

Ans. Order and gouernment that ought to be in euery Common wealth.

Qu. *In how did they appoint their chiefe Guide?*

Ans. God.

Qu. *Where doth that appeare?*

Ans. In this chapter.

Quest. *How?*

Ans. In that they neuer iourneyed but when they saw the cloud rise from the Tabernacle, nor neuer pitcht their Tents but when it stayed, chap. 9. 17. 19.

Qu. *And wherefore was this?*

Ans. For two causes.

Qu. *Which be they?*

Ans. First, that they might (as all Gods people ought to doe) continually wait vpon the Lord, and haue their cies lifted vptoward heauen: secondly, to be alwaies in readinesse, because they knew not at what houre the Lord would rise.

Qu. *What doth that teach vs to doe?*

Ans. At euery minute to be in a readinesse for death, because the houre thereof is vncertaine.



## Numeri.

Qu. *Alwaies when they did set forward on their iourney, what was Moses ci siome?*

An. To pray, chap. 35.

Qu. *How?*

An. Lord rise vp and let thine' enemies be scattered.

Qu. *And when they rested what did he?*

An. Prayed likewise

Qu. *In what manner?*

An. O Lord returne to the many thousands of Israel, chap 10. 36.

Qu. *What doctrine learne we by that?*

An. Euer when we set forward vpon any iourney, or begin any worke, to pray; and when we rest or make an end, to doe the like, that our speed may be the better.

Quest. *How many wayes did God shew himseife gracious to the Israelites in this Booke?*

An. Foure manner of waies.

Qu. *Which be they?*

An. First, in being still their guide: secondly, in feeding them with Manna as hee had be. un: thirdly, in being mercifull towards them when they repented: fourthly, in giuing them victory ouer nine seuerall Princes.

Qu. *Which be they?*

An. Aarou, King of the South Canaanites: Og, King of Bashan: *Sehon,*  
King

King of Amorites : Balac, King of Moab: Eui-Brokem, Zur, Hur, and Keba King of Midian.

*Qu.* What was the spoyle they tooke in the overthrow of the King of Midian?

*Ans.* Six hundred seauenty and five thousand sheepe, seauenty two thousand beecues, sixty one thousand Asses, thirty two thousand virgins prisoners; besides, gold, siluer, tinne, brasse and lead, chap. 2.

*Qu.* What was the slaughter there made?

*Ans.* They put both man, woman, and childe to the sword, except those virgins aboue named.

*Qu.* What was the cause they did so?

*An.* The commandement of God.

*Quest.* Why was God so seuerer against them?

*Ans.* By reason King Balac when hee saw his owne force too weake, to disgorge his malice vpon the Israelites, and that the Prophet Balaam (contrary to his expectation) in stead of cursing did blesse them, hee fell to another practise.

*Qu.* What was that?

*An.* By the counsell of Balaam hee sought to bring them into displeasure with their God, and so to haue them cut off.

*Numeri.*

*Qu.* How did he compassse that?

*An.* By flattery.

*Qu.* In what manner?

*An.* He sent Midianitish women vnto them, who by their allurements inticed them to fornication and Idolatry.

*Qu.* What doe we learne by that?

*An.* That the wicked will leaue no meanes vnpractised for the destruction of the godly.

*Qu.* Was God wrath with the Israelites then for these sinnes?

*An.* So grieuously, that God commanded the offenders to be hanged; and smote with the plague twenty foure thousand, chap. 25. 4 5.

*Qu.* Who redeemed this plague?

*An.* The zeale of Phineas, that slew Zimri and Costi in the act of fornication, chap 25 8.

*Qu.* What doe we learne by the whole circumstance?

*An.* That God, though hee plague his people when they sinne, yet he will ten times more plague them that were the cause of their sinne, as may appeare by his wrath extended vpon the Midianites.

*Quest.* Were the Israelites thankfull for the gracious care which God had ouer them?

*An.*

*An.* No, they were rebellious and vnthankfull.

*Qu.* How many sinnes (by their example) doe wee learne to beware off in this Booke, beside those two sinnes afore spoken of, Fornication and Idolatry?

*An.* Foure other.

*Qu.* Which be they?

*Ans.* Murmuring against God, distrust in his promises, breach of his Saboath, and rebellion against his Magistrates.

*Quest.* How many times did they mur-  
mure?

*An.* Foure times.

*Qu.* When first?

*An.* Three daies after they departed from Sinai

*Quest.* How were they punished?

*An.* The Lord consumed with fire the vtmost part of the hoast, chap. 11. 1.

*Qu.* How the second time?

*An.* They were weary of Manna, and lust'd after flesh.

*Qu.* How were they punished?

*An.* They had flesh while they surfered, and their surfet brought a grienous plague vpon them, insonmuch as they dyed with the meat in their mouthes, chap.

11. 20. 33.

*Qu.* How the third time?

*An.* For water.

## Numeri.

*Qu. Where?*

*An.* At Kadesh, in the desert of Zin, chap. 20.

*Qu. How the fourth time?*

*An.* For bread and water.

*Qu. How were they punished?*

*An.* God sent fiery serpents that stung them to death, chap. 11. 6.

*Qu. What caused the mercy of God at all times to put an end to their punishments?*

*An.* Two things.

*Qu. Which be they?*

*An.* Their owne repentance first, and then the prayer of Moses?

*Qu. How was the plague of fiery Serpents remedied?*

*An.* God commanded Moses to make a brazen serpent, and hang it vpon a crosse, and whosoever (being stung) looked vp to it, was cured.

*Qu. What was this a figure of?*

*Ans.* The vertue of Christ, who hanging vpon the crosse, is a soueraigne medicine for the sicknesse of our soules, if we looke vp to him with the eyes of faith.

*Quest. How did they distrust Gods promise?*

*An.* In being come to the Land of Canaan, & desiring to goe backe to Egypt, or to be buried in the wildernesse.

*Qu.*



*Qu.* What was the ground of that desire?

*An.* There faintnesse of heart.

*Qu.* Wherein?

*An.* In that though God had diuers times before sworne to giue them the Land of Canaan for an euerlasting inheritance, yet they feared to goe forward when they heard the land was inhabited with Gyants.

*Quest.* Of whom did they heare that newes?

*Ans.* Of the Spies that were sent to search the land, and bring of the fruits, chap. 13 34.

*Qu.* Who encouraged the people against this feare?

*An.* Caleb and Ioshua.

*Qu.* What would the people haue done to them for crossing their humours?

*An.* Haue stoned them to death.

*Quest.* How did GOD punish their distrust?

*Ans.* Hee would haue quite destroyed them. but for the prayer of Moses.

*Quest.* How did hee then pacifie his wrath?

*An.* Euen with the iudgement of their owne mouthes.

*Qu.* How was it?

*An.*

## Numeri.

*An.* As they desired rather to be buried in the wildernesse then to enter into the Land of Promise, euen so it came to passe, for that all that then liued from twenty yeares old and vppward dyed, and were buried in the wildernesse, excepting Caleb and Ioshua

*Qu.* What was the reason that the like punishment fell vpon Moles?

*An.* For his distrust too, as appears chap. 11. 13. & chap. 20. 10

*Qu.* What doe we learne by that?

*An.* That no man is so righteous, but he may fall.

*Qu.* By whom was the Sabboth broke?

*An.* By an old man.

*Qu.* Wherein?

*An.* In gathering stickes to make him a fire, chap. 15. 32. 36.

*Qu.* How was he punished?

*An.* He was stoned to death.

*Qu.* What may we learne by this?

*An.* If God were so seuer for gathering a few stickes on the Sabaoth, he will be farre more seuer to such as prophane his Sabaoth by swearing, drinking, gaming, whoring, and other lewd exercises.

*Qu.* How many times did Israel murmur and rebell onely against Gods Magistrates?

*An.*

An. Twice.

Qu. Who were the first that rebelled?

An. Aaron and Miriam.

Qu. Against whom?

An. Against Moses.

Qu. What was their punishment?

An. Miriam was stricken with a leprosie.

Qu. How was she cured?

An. By the prayer of Moses.

Qu. What learne we by that?

An. The vertue of meeknesse, to pray for our enemies as Moses did, ch. 12. 13.

Qu. Who rebelled the second time?

An. Corah, Dathan, Abiram, and their complices.

Qu. What was their rebellion?

An. They vsurped vpon the Priests office, and compared for worthinesse with Moses and Aaron?

Qu. What became of them?

An. The earth opened and swallowed them vp aliue, chap. 16. 31. 32.

Qu. How did God punish the people that tooke their parts after their death?

An. Fourteene thousand and seauen hundred dyed of the pestilence.

Qu. How did he yet further conuict their rebellion?

An. By prouing the house of Levi onely chosen for the Priesthood.

Qu.

## Numeri.

Qu. How?

An. By a miracle.

Qu. In what manner?

Ans. Aarons rod amongst the twelue that were put into the Tabernacle for the twelue Tribes of Israel, did blossome and beare ripe Almonds.

Qu. What is the inference of this example?

An. How odious a thing it is in the sight of God to grudge against Magistrates and Rulers.

Qu. How many waies is a man subiect to sinne?

Ans. Two manner of wayes.

Qu. Which be they?

Ans. Of ignorance, or presumption.

Quest. What deserveth the first?

An. Fauour.

Qu. What the second?

An. Death, chap. 15 27. 30.

Qu. By how many witnesses ought a man (by the Law of God) to be conuicted in a case touching mans life?

An. By two, and not vnder, chapter 35. 30.

Qu. How long did God lead the Israelites to and fro in the Wilderness?

An. Forty yeares.

Quest. Why did he detaine them so long from their promised happinesse?

An.

*An.* To try their faith; and by continuall exercising of them, sometime with crosses, sometime with blessings, to make them learne onely to trust in him, and so in the end to appeare worthy heires of so blessed an inheritance.

*The end of Numeri.*

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## DEVTERONOMIE.

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### QUESTION.

**VVHAT** is contained in this booke of Deuteronomy?

*An.* Another repetition of the Law.

*Quest.* Why?

*An.* Because they were dead to whom the Law was first given.

*Quest.* How many things were they to observe in reading the Law?

*An.* Two things.

*Q. 1.* Which be they?

*An.* First, neither to adde to it, nor take from it, chap. 4. 2. Secondly, not onely to learne it themselves, but to teach it also to their posterity, chap. 4. 9.

*Qu.* In what manner did God admonish this new generation to be carefull of his Law?

*Ans.* By the remembrance of two things.

*Qu.*



## *Deuteronomie.*

*Qu. Which be they?*

*An.* The ingratitude of their Fathers, who had prouoked his wrath, and were dead, and the wonderfull miracles and victories which he had brought to passe amongst them, to assure them of his loue and protection.

*Qu. Amongst the rest, which is one of the speciall fauours God bestowed vpon them, mentioned in this Booke?*

*An.* That in forty yeares space, the garments of their fore-fathers neuer waxed old, chap 8. 4.

*Quest. How doth he encourage them not to be afraid to enter into the land of Canaan?*

*An.* Three manner of waies.

*Qu. Which be they?*

*An.* First, in that hee was God, and would be true of his promise: for hee had sworne they should possesse it. Secondly, by telling them it was a most pleasant, rich, and fruitfull countrey, cha. 8. 7 8 9 Thirdly, by assuring them of all assistance; yea, the very Hornets and flyes of the ayre should fight for them, chap 7. 20.

*Quest. Of how many things doth God counsell them to beware, when they are once settled in Canaan?*

*An.* Of three things.

*Qu.*

*Qu. Which be they?*

*An.* Vnthankfulnesse, presumption, and lacke of charity.

*Qu. How did he shew they might be vnthankfull?*

*An.* By enioying the fruits of the Land, and not praying his name for them, chap. 8. 10.

*Qu. How presumptuous?*

*An.* By attributing the glory thereof to their owne strength, and not to the free mercy of God, chap. 8. 17.

*Qu. How uncharitable?*

*An.* In hauing aboundance, and shutting vp their hands against the pouerty of their brother, chap. 15. 7. 1. A sinne too common in these daies.

*Qu. What other vices doth hee forbid?*

*An.* Forsaking of Gods seruice for the loue of any friend bee hee neuer so deere, chap. 13. 6. The impouerishing of Gods Ministers, chap. 12. 19. Confusion of sexe, as a man to weare womans apparell, or a womans mans, chap. 22. 5. Detayning any thing of anothers which we finde, chap. 22. 12. 13. All manner of cruelty, euen toward bruit beasts, chap. 22. 6. All doublenesse of heart, hanging betweene two Religions, figured vnto vs by the garment of linsie-woolse, ch. 21. 10. 25. All violating of virginity, chap.

## *Deuteronomie.*

chap. 22. 25. All bearing of false witness, chap. 10. 16. All employing of euill-gotten goods in the seruice of God, as such as thinke they may bee charitable with mony gotten by theft, vsury, or whoredome, chap. 23. 18. The taking of any thing to gage wherby our neighbour gets his liuing, chap. 24. 6. All partiality, as not to punish one for the sin of another, chap. 24. 16. All security and flattering of a mans selfe in his owne sinne, chap. 19. ver. 20. 21.

*Qu. If they did, or if wee doe offend in any of these sinnes, how will God execute his iudgement vpon vs?*

*An. Without respect of persons, chap. 10. 17.*

*Qu. What may wee pretend for an excuse if wee be found guilty in any of these sinnes?*

*An. Nothing.*

*Q. Not ignorance?*

*An. No.*

*Qu. Why?*

*Ans. Because we are (as the Israelites were) daily admonished of them by the Ministers of Gods word, chap. 30. 11.*

*Qu. Did Moses neuer enter into the land of Canaan?*

*An. No, onely hee had a sight of it, and then dyed.*

*Qu.*

*Qu. What was the reason?*

*Ans.* His sinne of distrust in Gods power, committed at the waters of Meribah.

*Qu. What may wee learne generally by his whole life?*

*An.* Sixe vertues, for that one vice before remembred.

*Qu. Which be they?*

*Ans.* First, boldnesse in his calling, that feared not to speake to Pharaoh: secondly, meekenesse against wrong, that was not moued at any despitefull words giuen by the Israelites: thirdly, patience against trauaile, that did not onely guide the Israelites in their iourneies, but at all times decided their causes: fourthly, zeale in Gods glory, for the aduancement of vertue and repressing of vice: fifthly, loue to his brethren, to spend his life for them, rather then they should miscarry: sixthly, faith in his end, not enuying that hee might not enter into the Land of promise; considering by death hee was inuested with a greater inheritance, the Kingdome of heauen.

*The end of Deuteronomie.*

IOSHUA.

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IOSHUA.

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QUESTION.

**VV**Ho succeeded Moses?

An. Ioshua.

Qu. By whose appointment?

An. By Gods.

Qu. What was his charge?

An. Two-fold, to keepe the Law of God, and to bring Israel out of the wilderness into Canaan.

Qu. What especiall vertues had hee?

An. Three.

Qu. Which be they?

An. Faith, wisdom, courage, such as all good Governours ought to haue.

Qu. How did he shew his faith?

An. By beleeuing Gods promises.

Qu. How his wisdom?

An. In governing discreetly.

Qu. How his courage?

An. In leading on the people without dread of their enemies.

Qu. How doth God here incourage the people?

An. Three manner of waies.

Qu. Which be they?

An. First, in renewing his former promise,



mise, and telling them they should diuide the Land for an inheritance, chap. 1. 6. Secondly, in giuing them a Captaine endued with the spirit of *Moses*, and able to be their conductor, chap. 1. 5. and thirdly, by assuring them hee would cast a faintneſſe of heart vpon their enemies, chap. 2. 11.

*Qu. How were the people confirmed that Ioshua had the spirit of Moses.*

*An.* By two miracles that he did.

*Qu. What is the first?*

*An.* His diuiding the waters of Iordan, and the whole hoast passing ouer dry-shod. chap. 3. 17. 19.

*Qu. What is the second?*

*An.* He caused the Sunne and Moone to stand still in the firmament, chapter 10. 13.

*Qu. How?*

*An.* By prayer.

*Qu. What learne you by that?*

*An.* Two things.

*Qu. Which be they?*

*An.* The effect of Prayer, and the obedience of all creatures for the glorifying of God.

*Qu. How was God glorified by that miracle?*

*An.* Ioshua by that meanes had a longer time of day-light, for the vanquishing

*Ioshua.*

ing of Gods enemies.

*Qu.* Were none of the Tribes placed on this side Iordan?

*An.* Yes.

*Qu.* How many?

*Ans.* Two and a halfe.

*Qu.* Which be they?

*An.* Ruben, Gad, and halfe the Tribe of Manassah.

*Qu.* Did they sit downe in peace, and suffer their brethren to goe to warre?

*An.* No, they shewed more brotherly loue.

*Qu.* How was that?

*An.* They left their wiues, children, and cattle in the possessions which were allotted them, and themselves armed went formost, and would take no rest, till their brethren the other Tribes, were likewise planted as well as they, chap. i. 16.

*Qu.* When they had passed Iordan, how did Ioshua shew himselfe thankfull to God for so great a miracle?

*An.* By setting vp a memoriall of his power.

*Qu.* What was that?

*An.* Twelue stones, for the twelue Tribes of Israel.

*Qu.* For what purpose did he so?

*An.* For two causes.

*Qu.*

*Qu. Which be they?*

*An.* First, that such a remembrance of Gods mighty power might serue for a further condemnation to his enemies : and secondly, that his seruants might the more reuerence him, chap. 43. 10.

*Qu. Which was the first Citie they meant to conquer?*

*An.* Iericho.

*Quest.* Did they rashly goe and besiege it, as proudly presuming that howsoeuer, or whatsoeuer they did, God would be with them?

*An.* No, like discreet Souldiers, they vsed three things.

*Qu. Which were they?*

*An.* Deliberation, consultation, and sanctification.

*Qu. How deliberation?*

*Ans.* They tooke time.

*Qu. How consultation?*

*An.* Two manner of waies, they sate in counsell amongst themselves, and submitted their counsell to the direction of God.

*Qu. How sanctification?*

*An.* Two manner of waies, by prayer and fasting.

*Qu. When they had taken counsell, what did they?*

*Ioshua.*

*An.* Sent Spies to know the state of their enemies.

*Qu.* What danger were they in?

*An.* Of death.

*Quest* By whom?

*Answ.* By the King.

*Qu.* Who saved their lives?

*An.* A woman-Harlor.

*Qu.* How?

*Ans.* By hiding them in the top of her house, when the King made search for them.

*Qu.* What moved her to doe so?

*An.* The fame which she heard of the workes of God.

*Qu.* How did the Jsraelites requite this kindnesse?

*An.* They saved her, her father, mother, children, and all they had.

*Ans.* Did they shew this mercy of their owne accord?

*An.* No, but by the instinct of Gods Spirit.

*Qu.* What doe we learne thereby?

*An.* That God will not the death of sinners if they repent.

*Qu.* How was the City woone?

*An.* The walles fell downe by the power of God, and then Ioshua entered, chap. 6. 20.

*Qu.* How were the Jsraelites commanded

d to esteeme of the Citie, and all that was  
it?

An. As a thing execrable and accur-  
d, chap. 6. 17.

Qu. Was nothing reserved?

An. Yes; siluer, gold, and the vessels  
of brasse, and yron.

Qu. What was to be done with them?

An. They were to be consecrated to  
the Lords vse, chap. 6. 19.

Qu. How were they to be consecrated?

An. By being molten, and the pro-  
erty of them altered.

Qu. What sinne was here committed?

An. Theft.

Qu. Who committed it?

An. Achan.

Qu. How?

An. He kept a Babylonish garment,  
two hundred shekels of siluer, and a  
edge of gold of fifty shekels weight,  
which he had in his Tent, to serue for  
his owne priuate vse, chap. 7. 11.

Qu. What was their fortune after the  
committing of this sinne?

An. Their good successe was turned  
into bad, such is alwaies the fruit of wic-  
ednesse.

Quest. How did that appeare?

An. When three thousand Israelites  
were sent against Ay, the inhabitants



## *Ioshua.*

thereof put to flight, and slew sixe and thirty of them, chap. 7. 5.

*Quest. How were they cleered of this sinne.*

*An.* By destroying Achan, his family, and all hee had, chap. 7. 14.

*Qu. How did the Gibeonites purchase a leagu of friendship with Ioshua?*

*An.* By dissimulation.

*Quest. In what manner?*

*An.* Comming vnto him in ragged cloathes, and old shooes, as though they had worne out their apparel by iourneying from some farre country.

*Qu. How did Ioshua reward their dissimulation?*

*An.* He suffered them to liue because of his promise: but he condemned them for euer to be drudges to the congregation, to hew wood and draw water, chap. 9. 11.

*Qu. How many Kingdomes did Ioshua subdue.*

*An.* Thirty and one.

*Quest. What mercies did he shew in his victories?*

*An.* None at all, he destroyed euery soule, chap. 10. 40.

*Qu. What moued him thereunto?*

*Ans.* The commandement of God.

*Qu. What is signified thereby?*

*Ans.*

*Ans.* That wickednesse must be quite rooted out where God meanes to bee serued.

*Qu.* Were the Israelites now in quiet possession of Canaan?

*An.* They were chap. 21. 14.

*Qu.* What doth that shew?

*An.* The full performance of Gods promise.

*Qu.* What vertues doe wee learne from the Israelites after their victories?

*An.* Two.

*Qu.* Which be they?

*An.* Thankes-giuing and brotherly vnity.

*Qu.* How were they thankesfull?

*Ans.* In protesting to serue and obey God for his benefites bestowed vpon them, chap. 24.

*Qu.* How did they shew brotherly vnity?

*An.* In equall diuision of their portions, without strife or contention.

*Q1.* How did Ioshua die?

*Ans.* Like a vertuous man.

*Q1.* How was that?

*An.* Rehearsing the mercies of God, and exhorting the people to feare him, chap. 24.

*The end of Ioshua.*

# *Judges.*

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## IVDGES.

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### Q V E S T I O N.

**VV** *Hat Governours had the people after Ioshua?*

*An.* Judges.

*Qu.* *Why were they called Judges?*

*An.* Because they did execute Gods iudgements vpon their enemies.

*Qu.* *Had they many enemies after the death of Ioshua?*

*An.* Yes.

*Qu.* *What was the cause?*

*An.* Their finnes.

*Qu.* *What was their generall sinne?*

*An.* Disobedience.

*Qu.* *How did that spread?*

*An.* Into three branches.

*Qu.* *Which be they?*

*An.* Vaine-pitty, Idolatry, and Ingratitude.

*Qu.* *How were they vainely pittifull?*

*An.* In making league with the Canaanites whom they ought to haue cast out, chap 1.

*Qu.* *How were they Idolaters?*

*An.* In worshipping Idols, cha. 2, 12.

*Qu.* *How ungratfull?*

*An.*

*An.* In being made owners of Cities which they built not, and Vineyards which they planted not, they forgot to glorifie the Giuer

*Qu* What were the generall punishments of their finnes?

*An.* As the Lord had said before, those people whom they saued became goades to their sides, and thornes in their eyes.

*Quest.* What is the meaning of that?

*Ans.* They continually vexed them with warre.

*Qu.* Wherefore did the Lord suffer that?

*An.* To sift and proue them, as hee alwaies will doe such as hee loueth.

*Qu.* Did the Lord then still loue them, considering how they had prouoked him by their former wickednesse?

*An.* Hee did.

*Qu.* What doth that shew?

*An.* The vnspeakeable mercy of God toward his Church.

*Qu.* What was the generall vertue that purchased his mercy toward them?

*An.* Repentance; they cryed, and he heard their groanings, chap 2. 28.

*Qu.* Wherein was his mercy exprest?

*An.* In sending them deliuerers.

*Qu.* How many were they?

*An.* Sixteene.

## *Judges.*

*Quest. Rehearse them.*

*An.* Othniel, Ehud, Shamgar, Deborah, Barak, Gideon, Abimelech, Tola, Iair, Iphthah, Ibzan, Eton, Abdon, Sampson, Eli, and Samuel.

*Qu. What were the particular finnes of the Israelites?*

*An.* In Abimelech three.

*Qu. Which be they?*

*An.* Ambition, tyranny, and despaire.

*Qu. How was hee ambitious?*

*An.* He vsurped the Kingdome after his father Gideons death, chap. 9. 3.

*Qu. How did Iothan his yongest brother reprove him for his ambition?*

*An.* By the example of trees, wherein he shewes that those of least desert are alwaies most aspiring, chap. 9. 8.

*Quest. How was Abimelech tyrannous?*

*Ans.* In murdering seauenty of his owne brothers for the securing of his owne estate, chap. 9. 5.

*Qu. Wherein was he desperate?*

*An.* In causing his Page to kill him in his extremity, chap. 9. 15.

*Qu. What was the punishment of God first laid vpon him before this happened?*

*An.* That as he had liued a strange life, so GOD gaue him his deaths wound as strangely.

*Qu. How was that?*

*An.*



*An.* A woman with a piece of a mil-  
stone almost knockt out his braines.

*Quest.* *Where?*

*Answ.* At the tower in Tebez, c. 9. 53

*Quest.* *What sinne else raigned particular-  
ly in the people?*

*An.* In *Sampson*, lust: in *Iphtaph*, te-  
merity or rashnesse: in a *Leuite*, loue of  
vanitie: in the men of *Beniamin*, the  
rape of a woman: in the *Ephramites*,  
enuy.

*Qu.* *Toward whom was Sampson lust-  
full?*

*An.* Toward *Dalilah*, a wicked woman,  
chap 16. 4.

*Quest.* *How was he punished?*

*An.* Hee lost Gods excellent gifts,  
and became a slaue to his enemies, chap.  
16. 19. 21.

*Qu.* *How was Iphtaph guilty?*

*An.* In making a rash vow and per-  
forming it.

*Qu.* *How was he punished?*

*An.* Through his owne folly he be-  
came childlesse.

*Qu.* *How was the Leuite guilty?*

*An.* In forsaking the seruice of God  
to supply the wants of his body.

*Qu.* *How was that?*

*An.* He was content to serue in the  
Temple of Idols for meate, drinke, and

## *Judges.*

apparell, chap. 17. 10. 11.

*Qu. What was his punishment?*

*An.* He was taken prisoner by the men of Dan, chap. 18. 17.

*Qu. How was the Tribe of Benjamin guilty?*

*An.* For the rauishing of a Leuits wife.

*Qu. What was their punishment?*

*An.* All the other Tribes rose vp against them, rased their Citie, and slew all their men but sixe hundred that fled into the wildernesse, chap. 20. 46. 47.

*Qu. How were the Ephramites enuious?*

*An.* They repined at the great victorie which *Iphtaph* had obtained against the Ammonites.

*Qu. How were they punished?*

*An.* *Iphtaph* slew of them two and twenty thousand, chap. 12. 6.

*Qu. What particular vices were there in the people of other Nations?*

*An.* In *Adonibezek* a Canaanite, inhumane cruelty, chap. 1. 7. In the men of *Succoth* and *Penuel*, churlish behaviour towards souldiers, chap. 8. 6. 8. Derision in the Philistines against *Sampson*.

*Qu. How was Adonibezek cruell?*

*An.* He did cut off the thumbs of the hands and feet off 70. Kings, and made the gather crums vnderneath his Table.

*Qu.*

*Qu. What was his punishment?*

*An.* That measure which hee had offered others, was laid vpon himselſe: the Iſraelites when they tooke him, vſed him in the ſame manner, chap. 1. 7.

*Qu. How were the men of Succoth and Penueſ churlish to ſouldiers?*

*Anſ.* In denying them victuall in their extremity.

*Qu. What Souldiers were they thus unfriendly vnto?*

*Anſ.* To Gideon and his Souldiers.

*Qu. How did Gideon reuenge himſelfe vpon them?*

*An.* He tore their Elders in peeces with thornes, ouerthrew the Tower of Penueſ, and ſlew the men of the Citie, chap. 8 16. 17

*Qu. How did the Philiftines deride Sampſon?*

*An.* They vſed him as a foole, at their feaſt, to make them laugh.

*Qu. What did this their deriſion moreouer include?*

*An.* Blaſphemy againſt God.

*Qu. How was Sampſon reuenged vpon them?*

*An.* He puld the banquetting houſe vpon their heads, chap. 15. 13.

*Qu. What doe wee learne in this Book as touching the perſon of God?*

*An.*

## *Judges.*

*An.* Two things.

*Qu.* Which be they?

*An.* Mercy and omnipotency.

*Qu.* Wherein shewed hee his mercy?

*An.* In pardoning their offences though they did daily offend him.

*Qu.* Wherein his omnipotency?

*An.* In bringing great matters to passe by weake meanes.

*Qu.* What were they?

*An.* Ehud being lame of his right hand, slaw King Eglon with a dagger of a cubite long: Shamgar slew six hundred Philistins with an Oxe goade: Iael a woman, killed Sicea, the chiefe Captaine of King Iabins hoast, with a hammer and a naile. Gideon a poore threshner ouercame an hoast of men with broken pottheards and ramms-hornes: Sampson slew foure thousand men with the iaw bone of an Ass.

*Qu.* What were the acts of Eli & Samuel?

*An.* They are set downe in the bookes of Samuel.

*The end of Judges.*

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## R V T H.

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### QUESTION.

**O** *F* whence was Ruth?

*An.* Of the Land of Moab.

*Qu.*

Qu. Of what birth was shee?

An. Shee was but basely borne.

Qu. What vertues doe we learne by her example?

An. Constant loue of a daughter-in-law to her husbands mother.

Qu. Who was her husband?

An. Chilion the sonne of Elimelech, a man of Iuda.

Qu. Wherein consisted the loue of Ruth to her mother-in-law?

Ans. In two things.

Qu. Which be they?

An. In not forsaking her company and in relieuing her with most painfull labour, chap. 2. 18. & chap. 3. 17.

Quest. What was her mother-in-law called?

Ans. Naomi the wife of Elimelech.

Quest. How came it to passe that Chilion the sonne of Elimelech, being in Hebrew, married with Ruth a Moabite?

An. Elimelech his Wife and sonnes, by reason of a famine that was in Iuda, went to dwell among the Moabites, and so grew the acquaintance, chap. 1. 1.

Qu. How many husbands had Ruth?

An. Two.

Qu. Which was the last?

Ans.



## I Samuel.

*An. Boaz an Israelite.*

*Qu. What doctrine learne wee by the marriage of these two, considering the one was an Israelite, and the other a stranger to the children of God?*

*An. That by the comming of Christ, who vouchsafed in the flesh to proceed from her line, the Gentiles should bee likewise called to saluation as well as the Iewes.*

*The end of Ruth.*

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## I SAMUEL.

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### QUESTION.

**H**ow many of the Iudges remaine unspoken of?

*An. Two.*

*Qu. Which be they?*

*An. Eli and Samuel.*

*Qu. How many sonnes had Eli.*

*An. Two.*

*Qu. Which be they?*

*An. Hophni and Phineas.*

*Qu. What sinne doe we learne to beware of, by the example of Eli?*

*Ans. Too much lenity toward our children.*

*Quest. Wherein did Eli shew too much leni.*

lenity towards his sonnes?

*An.* In not giuing them correction for their faults

*Qu.* What were his sonnes faults?

*An.* Prophanation and adultery.

*Qu.* How did they prophane?

*An.* In seruing their owne appetites of the sacrifices, before God was serued, chap. 2. 15.

*Qu.* How were they adulterous?

*An.* In vsing the company of such women as after their trauell came to the Temple to be purified, chap. 2. 22.

*Qu.* Did not their father Eli rebuke them for their faults?

*An.* Yes, as many negligent parents doe now adayes, told them it was not well done, and bade them doe no more so, and so let them passe.

*Qu.* How did God punish the father?

*An.* Two manner of waies.

*Qu.* Which be they?

*An.* First, hee tooke his office of Priesthood from him.

*Qu.* How?

*An.* By suffering the Arke to be taken away by the Philistines, and then vpon the newes thereof Eli broke his necke, chap. 4. 18.

*Qu.* How were his sonnes punished?

*An.* With sodaine death both in one

## I Samuel.

one day, chap. 4. 17.

Qu. *What did the Philistines with the Arke?*

An. They brought it to Ashdod, a chiefe Citie of theirs, and placed it in their Temple, close by the Idoll Dagon.

Qu. *What agreement was betweene the Idoll and it?*

An. As betweene God and the diuel, Light and darkenesse, so that in the end the Idoll fell downe, and was broken in peeces, chap. 5. 4.

Qu. *What doe we learne by that?*

An. That when true holinesse comes in place, superstition cannot stand.

Qu. *What sinne was it in the Philistines to take away the Arke of God.*

An. Sacriledge

Qu. *How were they plagued for it?*

An. With mortality and death of the people, and with a grievous sicknesse called the Emerods, chap. 5. 12.

Qu. *What did they with it then?*

An. They sent it backe to Israel with gifts of gold and siluer.

Qu. *What were the gifts?*

An. Five golden Mice, and five golden Emerods.

Qu. *Who receiued it?*

An. The men of Bethshemish.

Quest. *What was their sinne in the*

receipt thereof?

An. Curiosity.

Qu. How?

An. They would needes open and looke into the Arke (which was lawfull for none to doe but Aaron and his sons) to see if the Philistines had stolne away any of the reliques.

Qu. How did God punish them for this presumption?

An. He smote of those men fifty thousand threescore and ten, chap. 6. 19.

Qu. What doe we learne by this?

An. Not to pry into the secrets of God further then we haue commission.

Qu. How did Israel recover the fauour of God againe?

An. By repentance.

Qu. By whose counsell?

Ans. By Samuels.

Qu. Wherein did they shew repentance?

An. In acknowledging their sinne, in fasting and lamenting, chap. 7. 6.

Qu. What was their speed afterward?

An. Prosperous.

Qu. How?

An. They slew the Philistines, recovered their lost Cities, and established peace, chap. 7. 10. 14.

Qu. What vertues doe wee note in Samuel?

An.

## I Samuel.

*An.* A diligence in his calling, toward men, and sincerity of faith toward God.

*Qu.* How did he shew his diligence toward men?

*An.* In governing iustly.

*Qu.* How his sincerity of faith toward God?

*An.* In truly performing the duty of a Priest and a Prophet.

*Qu.* What reason then had the people to mislike the government of Iudges, and crave a King?

*An.* First, because when Samuel waxed old hee resigned his authority to his sonnes, and they were extortioners, and tooke bribes: and secondly, by reason of the mutability of mans nature, that for the most part affects alteration and change.

*Qu.* Was God pleased with their desires?

*An.* No.

*Qu.* Why?

*An.* Because they thirsted for another kind of government then hee had appointed them, and seemed to preferre their owne opinion before his wisdom.

*Qu.* How did Samuel shew they had offended?

*An.* By causing it to thunder and raine in wheat haruest.

*Qu.*



*Qq. How?*

*An.* By his prayer and invocation, chap 12.18.

*Qu. What did the people then?*

*An.* Repented.

*Qu. Was God mercifull?*

*An.* Yes: and promised to be a gracious God, both to them and their King, vpon condition they would serue him: so ready is God alwaies to pardon sinners, if they will turne vnto him, chap. 12.19. 22.

*Quest. What is to bee noted in the life of Saul?*

*An.* Two things.

*Qu. Which be they?*

*An.* His vertues and his vices.

*Qu. What were his vertues?*

*An.* Hee fought the battels of the Lord, and ouerthrew his enemies.

*Qu. Why was his Kingdome taken from him?*

*An.* Because of his vices.

*Qu. How many were his particular vices?*

*An.* Eleauen.

*Qu. What was the first?*

*An.* His vsurping vpon the Priests office, chap. 13.6 14.

*Qu. What was the second?*

*An.* Hee slew not Agag the King of the Amakkites, as God had commanded.

## 1 Samuel.

ded him, chap. 15.3.

*An.* When Samuel reprov'd him for this fault, what was the third sinne he ran into?

*An.* Obstinacie.

*Quest.* How?

*An.* He stood to it to the Prophets face that hee had not offended, chap. 15.20.

*Qu.* What was the fourth offence?

*An.* Envie.

*Qu.* How?

*An.* He grudged at the vertues and good successe of David, chap. 11.9.

*Qu.* What was the first offence?

*An.* Ingratitude.

*Qu.* How?

*An.* He would haue slaine David the very time that he deliuered him (by his Musicke) from the torment of the wicked spirit, chap. 11.18.

*Quest.* What was his sixth offence?

*An.* Inconstancy in his word.

*Qu.* How?

*An.* He promised David his daughter Merab in marriage, and after gaue her away to another, chap. 18.10.

*Qu.* What was his seauenth offence?

*An.* Treacherie of minde.

*Qu.* How?

*An.* He would haue betrayed David to the Philistines, chap. 18.22.

*Qu.* What was the eight offence?

*An.*

*An.* Murther.

*Qu.* How?

*An.* He would haue killed *Dauid* in his bed, chap. 19. 22.

*Quest.* Who preserved him?

*Ans.* *Michol* his wife, and the daughter of *Saul*, chap. 19. 12.

*Qu.* After what manner did she preserve him?

*An.* In letting him downe through a window when the house was searched.

*Qu.* What doe we learne by that?

*An.* The duty of a faithfull Wife toward a vertuous Husband, rather then to a wicked father.

*Qu.* What was his ninth offence?

*Ans.* He would haue killed his owne sonne *Jonathan* for excusing *Dauid*, chap. 20. 23.

*Qu.* What was his tenth offence?

*An.* He slew the Lords Priests, chap. 22. 18.

*Qu.* What was his eleauenth offence?

*An.* He consulted with Witches, chap. 28. 8.

*Qu.* How did God punish him for these offences?

*An.* Five manner of waies.

*Qu.* Which be they?

*An.* First, hee tooke his Kingdome from

## 1 Samuel.

from him, and gaue it to *Dauid*, chap. 15. 28. Secondly, hee depriued him of his holy spirit, & possessed him with a fiend, chap. 16. 14. Thirdly, hee gaue his enemies victory ouer him, chap. 30. Fourthly, his owne sonnes were slaine. Fifthly, he despaired and slew himselfe, chap. 31.

*Qu. What was the reason that he persecuted Dauid as he did?*

*An.* His ieaiousie ouer him, for that he knew hee should succeed him in his Kingdome.

*Qu. What did he shew in that?*

*An.* Contempt against the ordinance of God.

*Qu. Was Dauid then chosen before the death of Saul?*

*An.* Long before.

*Qu. In his election what doe you obserue?*

*An.* That God in choosing his Ministers hath not respect to the outward gifts of the body, but to the inward graces of the minde.

*Quest. How did that appeare?*

*Ans.* In choosing *Dauid*, the yongest and weakest of his brothers, and refusing the rest, of more likely aspect and countenance, chap. 16.

*Quest. After Dauid was chosen King, what were his acts?*

*Ans.* Hee slew a Lyon, a Beare, and  
van-

vanquished great Goliath.

Qu. What may we understand by his prospering in strength and power?

An. That to a vertuous minde, God will also giue vigour of body.

Quest. What did he figure by his victory ouer Goliath?

Answ. The victory of Christ ouer the Diuell.

Qu. What vertues doe we learne from Dauid in the first booke of Samuel?

An. Three.

Qu. Which be they?

An. Patience, Clemency and Loyalty.

Qu. Wherein did hee shew his patience?

An. In quiet bearing of persecucion.

Qu. How manifold was his persecucion?

An. Two-fold: first, by Saul, and then by the Amalekites.

Qu. How many waies did Saul persecute him?

An. Three manner of wayes.

Qu. What were they?

An. First, by bringing him in danger of death: secondly, of famine: thirdly, by driuing him into exile.

Quest. How many times was he in danger of death?

An. Sixe times.

Qu. Which be they?

An.



## 1 Samuel.

*An.* First, in the presence of *Saul*, when *Saul* threw his speare at him: secondly, in being sent by *Saul* to fetch a hundred fore-skins of the Philistines: thirdly, in his chamber, when his wife *Michol* deliuered him: fourthly, in *Gath*, when hee escaped from King *Achish*, by counterfeiting madnesse: fifthly, when he was in the same caue with *Saul*: sixthly, when the men of *Ziglag* would haue stoned him.

*Qu.* How many times was hee in danger of famine?

*Ans.* Twice: first, when hee did eate the Shew-bread, chap. 21.6: Secondly, when hee sent to *Nabal* for prouision, chap. 35.8.

*Qu.* Where liued he an exile?

*An.* First, in the Wildernesse, and then amongst the Philistines.

*Qu.* Wherein did hee shew his clemency?

*An.* In pardoning *Nabals* churlish answer, when hee had vowed his ruine, chap. 25.23.

*Qu.* At whose entreaty did hee pardon him?

*An.* At *Abigails*, *Nabals* wife.

*Qu.* What doe we learne by that?

*An.* That many times the follie: of men are excused by the wisdom of their wives.

*Qu.* How was hee persecuted by the Amalekites?

*Ans.* They tooke his wiues, Abigail and Abigail prisoners.

*Qu.* Who rescued them?

*Ans.* David.

*Quest.* Wherein shewed he his loyaltie?

*Ans.* Not onely in refrayning to lay violent hands vpon Saul his annointed Soueraigne, though twice hee were in his power, and might haue slaine him, but also in praying for his welfare.

*Qu.* How oft was Saul in his power?

*Ans.* Twice.

*Qu.* Where?

*Ans.* Once in the caue of the rockes of Engedy, and another time in the wilderness of Ziph, neare the mountaine Hachilah, chap. 14 4. and chap. 16 7.

*Qu.* What doe we learne by this?

*Ans.* That no subiect ought to lay violent hands vpon his Prince, bee he neuer so wicked.

*The end of the 1 of Samuel.*

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## 2 SAMUEL.

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### QUESTION.

*Who was the first offender David punished after he came to the Crowne?*

*E*

*Ans.*

2 Samuel.

*An.* A pick-thanke, and a counterfeit

*Qu.* What was he?

*An.* An Amalekite.

*Qu.* How did he counterfeite?

*An.* He told David he had slaine Saul, chap. 1. 10.

*Qu.* How did he insinuate and picke a thanke with David?

*An.* He brought him the Crowne that Saul wore vpon his head, and the bracelet that hee had vpon his arme, chap. 1. 10.

*Qu.* How did the King accept his newes?

*An.* He rent his cloathes, wept, and fasted till night.

*Qu.* What learne we by that?

*An.* The tender compassion of David and so consequently that ought to be in Christians for the hard misfortune euill of our enemies, chap. 1. 1.

*Qu.* How did he reward the counterfeite?

*An.* As I wish all counterfeite pickethanks may be; in stead of a rich reward which he hoped for, hee frowned vpon him, askt him how he durst shed the blood of the Lords annointed, and commanded one of his followers to kill him chap. 1. 15.

*Qu.* How was the state of the King

*Q. When David entred upon it?*

*An.* Like a tempestuous Sea.

*Qu.* What was the reason?

*An.* Ciuill dissention.

*Qu.* Who raised it?

*An.* Ishbosheth the son of Saul, whom Abner made King of Israel.

*Qu.* Did they make warre vpon David?

*An.* They did.

*Qu.* How was that warre ended?

*An.* God gaue David victory.

*Qu.* By what means?

*An.* First, by force of armes, chap. 2. 7. Secondly, by reason of a priuate quarrell betweene Ishbosheth and Abner his chiefe Captaine, chap. 3. 8.

*Qu.* Whither went Abner?

*An.* He fled to David?

*Qu.* What was his welcome thither?

*An.* Ioab, Davids chiefe Captaine, slew him treacherously, because Abner before had slaine Asahel Joabs brother, chap. 3. 27.

*Qu.* Was David priuy to this act?

*An.* No, but greatly lamented it, and prayed to God to reward Ioab according to his desert, chap. 3. 19.

*Qu.* What became of Ishbosheth?

*An.* After Abner left him, two of his owne seruants (Baana and Rechab) traiterously slew him, and brought his head

## 2 Samuel.

head to *Dauid*, chap. 4. 8.

*Qu.* How did *Dauid* reward them?

*An.* As villaines should be, caused them to be slaine, had their hands and feet cut off, and after hanged them vp for an example, ouer the poole in *Hebron*, chap. 4. 12.

*Qu.* What doe wee learne by these circumstances?

*Ans.* The good hope of *Dauids* vertuous gouernment.

*Qu.* What was the next Argument of his vertuous gouernment?

*An.* Hee did that which euery good Prince ought to doe.

*Qu.* What was that?

*An.* Studied to aduance Religion.

*Quest.* How?

*Ans.* In bringing the Arke of God into the Citie, dancing before it, shew his zeale and gladnesse, and purposing to build a Temple to the Lord where his name might be called vpon chap. 6. 16.

*Quest.* How did God accept of his zeale and good intent?

*An.* So well, as he gaue him dominion ouer many Nations, and promised to establish the Kingdome to his posterity for euer, chap. 7. 12, and chap. 8.

*Qu.* What did Michol when she saw

*Dauid*



Dauid her husband dance before the Arke?

*Ans.* As the wicked of our time, laughed his godly zeale to scorne, chap. 6. 16.

*Qu.* After this how many times did Dauid fall from God?

*An.* Thrice.

*Qu.* In what manner?

*An.* First, through lust: secondly, through murther: last of all, through presumption.

*Quest.* How did hee offend through lust?

*Ans.* Hee knew the wife of Uriah, chap. 11. 4.

*Quest.* How through murther?

*Ans.* Hee caused her husband to be slaine, chap. 11. 15.

*Quest.* How through presumption?

*Ans.* He numbred his people, as depending vpon victory by the multitude of men, and not by the power of God, chap. 14. 1.

*Qu.* How did God plague him for his first two sinnes?

*An.* Hee kindled dissention against him both within his house and without.

*Qu.* How within his house?

*An.* Two manner of waies.

*Qu.* Which be they?

2 Samuel.

An. First, by the meanes of a deadly hate that sprang vp betweene his sonnes.

Qu. Which sonnes?

An. Absolon and Ammon.

Qu. How?

An. Ammon deflowred Tamar Absolons sister, for which Absolon slew Ammon, chap. 13. 29.

Qu. What was the second cause of dissension?

An. Absolon conspired against his fathers crowne and dignity, chap. 15. 12.

Qu. How did he practice to assire?

An. By stealing the hearts of the people from his father by curtesie and flattering speeches.

Qu. Who was his chiefe Counsellor?

An. Achitophel.

Qu. What became of Achitophel?

An. He hung himselfe, chap. 17. 23.

Qu. What became of Absolon?

An. He likewise had an vntimebly death.

Qu. In what manner?

An. As he fled before his fathers Armie, riding vnder an Oake, he was hanged by the haire of the head, and afterward thrust thorow the body with a dart by Ioab, chap. 18. 9. 14.

Qu. What may we learne by these men?

An.

*An.* That treason will alwaies haue a shamefull end.

*Qu.* How was diffention stirred up against David without his owne house?

*An.* Two manner of waies.

*Qu.* Which be they?

*An.* First, by the reproach of a base subiect of his, vomited out against him, and then by the forraine malice of the Philistines, chap. 21.

*Qu.* What was the subiect called that reviled him?

*An.* Shemei, of the house of Saul.

*Qu.* How did he revile him?

*An.* He called him a murderer, and cast stones and durt in his face, chap. 16. 7. 13.

*Qu.* Did David endure it?

*An.* Yes, (as hee did all his former troubles) with patience, commanding his men of warre not to touch Shemei, for, said hee, my sonne which came out of mine owne bowels, sought my life, then how much more may this sonne of Iemini? Suffer him to curse, for the Lord hath bidden him, chap. 16. 11.

*Qu.* What vertues shone in David besides his patience?

*An.* Gratitude and continency.

*Quest.* Wherein did hee shew himselfe gratefull?

## 2 Samuel.

*An.* In giuing all the Lands of *Saul* to *Mephibosheth*, his friend *Ionathans* sonne, chap. 9. 9.

*Qu.* Wherein was he continent?

*An.* In refusing (being very faint through thirst) to drinke of the water which men had hazarded their liues to fetch him, chap. 23. 17.

*Qu.* How was *Dauid* plagued for his presumption?

*An.* God offered him the choyse of three plagues.

*Quest.* Which were they?

*Answ.* Either to haue seauen yeares famine, or to flye three moneths before his enemies, or to haue three daies pestilence in the Land, chap. 24. 13.

*Qu.* Which did *Dauid* choose?

*An.* Three daies pestilence?

*Qu.* What was his reason?

*An.* Because hee had rather fall into the hands of God then man, for God will bee mercifull when men are pittifull.

*Qu.* How many of his people dyed of the pestilence?

*An.* Threescore and ten thousand, chap. 24. 15.

*Qu.* In all the troubles of *Dauid*, did God send no friends to comfort him?

*An.* Yes: God is a God of mercy,  
and

and as hee doth promise, euen so hee will performe: at all times of his distresse hee raised him some friends or other.

*Qu. Which werethey?*

*An.* Before Saul dyed, *Jonathan*, *Michol*, *Abimelech* the Priest, foure hundred men that came to his aide in the Wildernesse, *Abigail* rich *Nabals* wife, that brought him prouision, and *Achish* King of Gath, that gaue him a Citie called *Ziglag* to dwell in.

*Qu. After Sauls death, in the time of his persecution, who were his friends?*

*Answ.* Beside many other of his subjects that stucke vnto him, *Hushai* shewed himselfe a speciall friend, in ouerthrowing the counsaile of *Achitophel*, whereby the rebellion of his sonne *Ab-solon* was cut off, chap. 16: and old *Bar-zillai* that succoured him when hee fled from his sonne, chap. 19. 32.

*Qu. Notwithstanding the manifold troubles David had, did he at last finde rest?*

*An.* Yes, and dyed in peace.

*Qn. What doth his troublesome life and quiet end figure vnto vs?*

*An.* The race of the chiefe King of heauen and earth, *Christ Iesus*, who according to the flesh was persecuted on euery side (as *David* was) with outward



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and inward enemies, as well in his owne person as in his members, but at last overcame all, and gaue his Church perpetuall victory: his name be prayed.

*The end of Samuel.*

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## KINGS and CHRONICLES.

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### QUESTION.

**VV** Ho succeeded Dauid?

*An.* His sonne Salomon.

*Qu.* What was the first thing hee asked of God?

*An.* Wisedome, and God gaue it him, chap. 3. 11.

*Qu.* What did hee shew therein?

*An.* That wisdome beautifyeth a Prince or Ruler more then either wealth or honour.

*Qu.* What was the first sinne hee punished?

*Ans.* Rebellion in Adonijah, chap. 2. 13.

*Qu.* What was the second?

*An.* Murther.

*Qu.* In whom?

*Ans.* In Iobab, for the death of Abner and Amasa, although hee fled to the Altar for refuge.

*Quest.*

*Quest. What doth that signifie?*

*An.* That no place ought to shelter an homicide, chap. 2. 34.

*Qu. What was Salomons estate?*

*An.* Peace and full of pompe.

*Qu. How came it to passe?*

*Answ.* By the gifts of God.

*Qu. Wherefore?*

*An.* Because hee asked wisdom first and aboue all things (when God put him to his choise) therefore hee had not onely wisdom giuen him, but all things else.

*Qu. How did hee shew himselfe thankful?*

*Answ.* In employing his wealth and wisdom to the glory of God.

*Qu. How was that?*

*An.* Hee iudged iustly, and builded a most sumptuous Temple to the name of the Lord.

*Qu. Wherein consisted the magnificence of Salomon?*

*An.* In these things: hee ruled all the Kingdomes from the Riuer of Euphrates vnto the land of the Philistines, and the borders of Ægypt, chap. 4. 21. His victuals for one day were thirty measures of fine flower, and threescore measures of meale, ch. 4. 22. Ten fat Oxen, and twenty Oxen of the pasture: an hundred sheepe,

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sheepe, besides Harts, Buckes, Bugles, and fat fowle, chap. 4. 23. Hee had forty thousand stals of horses for his chariots, and twelue thousand horsmen, cha. 4. 16. Gold and siluer was as plentiful as stones, chap. 10. 27. Hee had seauen hundred wiues, and three hundred Concubines, ch. 11. 3. Beside all this he had wisdom more then any creature liuing.

*Qu.* Yet in the end, notwithstanding hee had his hearts desire in these and all things else, what was his opinion of this worlds felicity?

*An.* That all was vanity and vexation of spirit.

*Qu.* Did this Prince ( thus blessed of God both outwardly and inwardly ) fall afterward from God?

*An.* He did.

*Qu.* In what manner?

*Ans.* By Adultery, and Idolatry, chap. 11. 5.

*Qu.* What doe we learne by that?

*An.* That how absolute soeuer we are for honour, wisdom, or riches, yet we may fall as Salomon did.

*Qu.* How was Salomon punished for his sinne?

*Ans.* God raised vp enemies against him, & after his death diuided his kingdom, leauing the least part to his son.

*Qu.*

*Qu. Why did not God quite extinguishe his race, considering his sinne?*

*An. Because of the promise which hee made to his seruant Dauid, chapter 1. 34.*

*Quest. Who succeeded Salomon?*

*An. His sonne Rehoboam.*

*Qu. How many Tribes had he under his dominion?*

*An. Two, Iuda and Benjamin.*

*Qu. Who ruled ouer Israel?*

*An. Ieroboam, a seruant to King Salomon.*

*Quest. How many Tribes were under him?*

*An. Ten, chap. 11. 31.*

*Qu. What vices doe we learne to shunne by the lines of the Kings of Israel and Iudab?*

*An. Not to corrupt Religion to serue our owne turnes.*

*Quest. By whose example?*

*An. By the example of Ieroboam king of Israel, chap. 12. 28.*

*Qu. What else?*

*An. Not to lay violent hands vpon Gods Ministers.*

*Qu. By the example of whom?*

*An. Of Ieroboam, chap. 13. 4.*

*Qu. How did God punish him?*

*An. As hee thrust out his hand to strike*

## *Kings and Chronicles,*

Strike the Prophet of the Lord, his hand withered, and he could not pluck it backe againe, chap. 3.4.

*Qu. What else?*

*An.* Not to conspire against the King.

*Qu. By the example of whom?*

*An.* Of Zimri, that slew Elab King of Israel, being drunke in Tirzah, and afterward sate vpon the throne, chap. 6. 2. 10.

*Qu. What was the end of Zimri?*

*An.* He raigned but seauen daies, and being besieged in Tirzah, and finding no way to escape, burnt the Kings Palace, and himselte in it, chap. 16. 18.

*Qu. What else?*

*An.* Not wrongfully to desire our neighbours goods.

*Qu. By the example of whom?*

*An.* Of Ahab King of Israel.

*Quest. What else?*

*Answ.* Not to shed his neighbours bloud, to be made owner of his goods.

*Qu. By the example of whom?*

*An.* Of Ahab and Iesabel, who by the practise of false witnesse put Naboth to death, and tooke his vineyard, chap. 21. 13.

*Qu. How were they punished?*

*An.* Ahab was slaine at Ramoth Gilead, and Iesabel was throwne out of her



ber chamber window, and dashed in pieces, chap. 22. 34, and 2 Kings chap. 9. 33.

*Qu. What else?*

*An.* Not to hate the Preachers of God, because they grate vpon our galled consciences.

*Qu. By the example of whom?*

*An.* Of Ahab; chap. 22. 8.

*Qu. What else?*

*An.* Not to be couetous.

*Qu. By the example of whom?*

*An.* Of Gehazi that tooke money, garments, sheepe, oxen, and other things where we should not.

*Qu. What was his punishment?*

*An.* He was plagued with the leprosie, 2 King 5. 27.

*Qu. What else?*

*An.* Not to take counsell of spirits in time of sicknesse, or any other extremity.

*Qu. By the example of whom?*

*An.* Of Ahaziah, who hauing taken a fall through the lattice of a window, sent his seruants to Baalzebub, to know if he should recouer or no, 2 King 1. 2.

*Qu. How did God punish him for that?*

*An.* Hee suffered him to pine vpon his bed for want of helpe, 2 King cha. 1.

*Qu.*

## *Kings and Chronicles.*

*Qu. What else?*

*An.* Not to blaspheme the name of God.

*Quest. By the example of whom?*

*An.* Of Senacherib the Assyrian.

*Qu. How was hee punished?*

*An.* God slew of his souldiers an hundred fourescore and five thousand men, and when hee returned into his countrey, his owne sonnes murdered him in the Temple of his Idoll Gods, 2 King. 19. 35. 37.

*Qu. What else?*

*Anf.* Not to deride Gods Ministers.

*Qu. By the example of whom?*

*An.* Of the children of Bethel, that called Elisba bauld-pate, 2. King. 2. 24.

*Qu. How were they punished?*

*An.* Two Beares came out of the Forrest, and tore them in peeces.

*Qu. What else?*

*An.* Not to be vaine-glorious.

*Qu. By the example of whom?*

*Anf.* Of Hezekiah, that in pride shewed all his wealth to the Embassadors of Babel.

*Qu. How was hee punished?*

*An.* God gaue all that wealth afterward into the hands of the King of Babel for a prey, 2 Kings, chap. 20. verse 17. 18.

*Qu.*

*Qu. What else?*

*An.* Not to mocke or iest at the preaching of the word of God.

*Qu. By the example of whom?*

*An.* Of Zedekiah and his subiects, that mocked and despised the Propheets that were sent to forewarne them of their destruction, 2 Chron. 36. 19.

*Qu. What was their punishment?*

*An.* Zedekiah himselfe, for despising the light of the soule, lost the sight of his body, his eyes were pulled out, his sonnes were slaine before him; and hee and the people carried into captiuitie to Babylon.

*Qu. What vertues doe wee learne by the liues of the Kings of Israel and Iuda?*

*An.* To haue a sure confidence in the providence of God.

*Qu. By the example of whom?*

*An.* Of Eliah the Prophet, to whom in time of famine God sent meate by the Rauens, 1 King. 17. 6.

*Qu. What else?*

*An.* To be charitable to the distressed.

*Quest. By the example of whom?*

*An.* Of the widow of Sarepta, whose oyle and meale, the more she spent the more she had, for her kindnesse shewed to Eliah, 1 King. 17. 16.

*Qu. What else?*

*An.*

## *Kings and Chronicles.*

*Ans.* To be zealous in prayer.

*Qu.* By the example of whom?

*Ans.* Of Eliab, who in time of great drought called faithfully vpon the Lord, and hee poured downe raine vpon the earth, 1 King. 18. 45.

*Qu.* How many be the degrees by which prayer ascends into heauen?

*Ans.* Sixe.

*Qu.* Which be they?

*Ans.* First, humility, in shewing reuerence with the members of the body, as kneeling, &c. Secondly, deuotion, in hauing minde of nothing else when we pray. Thirdly, faith, in beleeuing to obtaine that we pray for. Fourthly, integrity of heart, not to aske any thing but that is iust. Fifthly, conuersation of life, that our manners answer our deuotion. Sixtly, perseuerance, that is, neuer to be faint, or weary of so good an exercise.

*Qu.* What learne we else?

*Ans.* Not to doubt of our resurrection.

*Qu.* By the example of whom?

*Ans.* Of Eliab, that was taken bodily and soule vp into heauen, 2 King chap. 2. 11.

*Qu.* What else?

*Ans.* To be faithfull.

*Quest.* Why?

*An.* Because where faith is, nothing seemes impossible.

*Qu.* By the example of whom?

*An.* Of *Elisha*, that raised the dead to life: cured *Naaman* the Leper, and made yron to swimme vpon the waters, 2 King chap. 4. 35. chap 14. & chap. 6. 6.

*Qu.* What else?

*An.* Not to distrust the omnipotency of God.

*Qu.* By the example of whom?

*An.* Of the destruction that fell vpon the Aramites, that lay before Samaria, without any stroke of mans hand, 2 Kings chap. 7. 17.

*Qu.* What else?

*An.* To assure our sekies of Gods helpe, howsoeuer wee are forsaken of men.

*Qu.* Why?

*An.* Because millions of Angels incampe about the faithfull, 2 Kings chap 6 17.

*Qu.* What else?

*An.* To aduance true Religion.

*Qu.* By the example of whom?

*An.* Of *Iosiah* King of Iuda, that put downe idolatry, and commanded the Law of God to be read in the Temple, 2 King, chap 23. 2.

*Qu.* What else?

*An.*



## *Kings and Chronicles.*

*Qu. What else?*

*An.* Not to spare our owne parents in case of religion.

*Qu. By the example of whom?*

*Ans.* Of *Asia* King of Iuda, that despised his owne mother for Idolatry, 2 Chro. 15. 16.

*Qu. What else?*

*An.* To provide liuing for the Ministers of God.

*Qu. By the example of whom?*

*An.* Of *Ezekiah* King of Iuda, that commanded the tithes of corne, wine, oyle, and hony, to be brought to the Priests, 2 Chron chap. 3. 1. 4. 5.

*Qu. What else?*

*An.* Not to doubt of forgiuenesse, if we repent.

*Qu. By the example of whom?*

*Ans.* Of *Manasseh* King of Iudah, whom vpon his hearty repentance, God deliuered out of captiuity, 2 Chro. chap. 33. 13.

*Finis Kings and Chronicles.*

EZRA.

## EZRA.

## QUESTION:

**VV** *How writ this Booke?*

*An.* Ezra.

*Quest.* *Of what Nation was he?*

*An.* A Iew of the family of Aaron.

*Qu.* *How many things doe we generally learne out of this Booke?*

*An.* Foure.

*Quest.* *What is the first?*

*An.* The truth of Gods mercy.

*Qu.* *How?*

*An.* In that according to his promise, after seauenty yeares were expired, hee deliuered his people out of captiuitie.

*Qu.* *By the fauour of whom?*

*An.* Of Cyrus King of Persia, chap. 1.

*Qu.* *Who brought them home?*

*An.* Zerubabel and Ezra, chap. 1. & chap. 7.

*Quest.* *What is the second thing wee learne out of this Booke?*

*An.* The thankfulnessse which ought to be in vs for Gods benefites, as was in the Israelites after their returne, ch. 7. 27.

*Qu.* *What is the third?*

*Ans.* The care that we ought to haue

## *Nehemiah.*

to establish true Religion by the example of the Israelites, that neuer ceased till they had built the Temple of the Lord, and published his Lawes, chapter 6. 15.

*Qu. What is the fourth?*

*An.* When wee are once planted in peace, and have the vse of true religion, to labour as the Israelites did for the preservation of humane society, by seeing good lawes executed, chap. 10.

*The end of Ezra.*

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## NEHEMIAH.

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### QUESTION.

**W**Hat was Nehemiah?

*Answ.* A Jew, and in great favour with *Darius*?

*Qu. What was his disposition?*

*An.* He feared God, and desired the good of his Country.

*Qu. How did that appeare?*

*An.* First, by his daily prayer: next, by the lamentation hee made for the misery of his countrey-men, chap. 1. 4. and lastly, by obtaining meanes to helpe them,

*Q.*

Qu. Hee did not then (as many will in these daies) say God helpe onely, and so forget the misery of their brethern, but hee laboured to giue them succour?

An. Hee did.

Qu. In what manner?

An. Hee procured a license of the king, to get prouision for the repairing of Ierusalem, chap. 2.3.

Qu. Who hindered him in his worke?

An. Sanballat the Horonite, and Tobiah the Ammonite.

Quest. For what cause?

An. Vpon malice.

Qu. What doe we learne thereby?

An. That the Diuell and his instruments still lie in wait to hinder vertuous exercises.

Qu. How did they hinder the Iewes?

An. By raising warre vpon them.

Qu. Did the Iewes then leaue off their enterprise?

An. No: they laboured with one hand, and held the sword in the other, chap. 4. 17.

Qu. What doth their diligence teach vs?

An. In repairing the new Ierusalem of our soules, as they did their old Ierusalem of their earthly habitation, to practise the deeds of charity with one hand, and in the other to hold the shield of faith,

## *Ester.*

faith, to keepe off the assaults of the diuell and his instruments.

*Qu. What did Nehemiah repaire in Ierusalem?*

*Ans.* The walls of the broken buildings.

*Qu. What else?*

*An.* Decayed Religion, and corruption of manners, chap. 13.

*The end of Nehemiah.*

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## ESTER.

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### QUESTION.

**VV***hat was Ester.*

*An.* A poore maide.

*Qu. How was she advanced?*

*An.* To be the wife of a King.

*Qu. By what meanes?*

*An.* By the prouidence of God and her owne vertue.

*Qu. To what end?*

*An.* To protect the Iewes her country-men.

*Qu. What vices doe we learne to shun by the contents of this Booke?*

*An.* Not to feast in ostentation of our riches.

*Qu. By the example of whom?*

*An.*



*Ans.* Of *Ahashuerosh* King of Persia and Media, that made a feast for an hundred and fourescore daies, chap. 1. 4.

*Qu.* What else?

*An.* The disobedience of wiues to their husbands.

*Qu.* By the example of whom?

*An.* Of *Vashti*, *Ahashuerosh's* Queene, that refused to come to him when hee sent for her.

*Qu.* What was her punishment?

*An.* She was banished the Kings company for euer.

*Qu.* What else?

*Ans.* Not to buy sinne with the price of money.

*Qu.* By the example of whom?

*An.* Of *Haman* that would giue the King ten thousand talents of siluer to haue the Iewes destroyed, chap. 39.

*Qu.* What else?

*An.* Not to harbour pride and contempt in our hearts.

*Qu.* By the example of whom?

*An.* Of proud *Haman*, that wished the death of euery one that did not salute him.

*Qu.* What was his punishment?

*An.* He was hanged himselfe vpon the gallows that he had made for another man, chap. 7. 10.

## *Ester.*

*Qu.* What vertues doe we learne out of this booke?

*An.* To obserue temperance in our feasting.

*Qu.* By the example of whom?

*An.* Of King *Abasuerus*, that commanded (during his feast) no man should be compelled to drinke more then what hee pleased, chap. 1. 8.

*Qu.* May not Christians be ashamed of this?

*An.* Yes.

*Qu.* Shew me your reason.

*An.* Because he that was a Heathen thought it a sinne to carowse, but we that know God, make it no conscience to be drunke.

*Qu.* What vertues learne we else?

*An.* The loue of a woman vnto her countrey-men.

*Qu.* By the example of whom?

*An.* Of *Ester*, that made voide a decree purchased by *Haman*, for the destruction of all the Iewes in Persia, chap. 8. 11.

*The end of Ester*

## I O B.

## Q U E S T I O N.

**VV**hat learne we in generall out of the Booke of Iob?

*An.* Fiue things.

*Qu.* Which be they?

*An.* First, vprightnesse of life, in these words: and Iob was an vpright and iust man, chap. 11. Secondly, patience in affliction: Shall wee receiue good at the hand of the Lord, and not euill? chap. 2. 10. Thirdly, mutability of the world, in these words: such things as my soule abhorred to touch (as are sorrowes) are my meate, chap. 6. 7. Fourthly, the enuy of the Diuell, in these words: touch that he hath, and see if hee will not blaspheme thee to thy face, chap. 1. 11. Fifthly, the mercy of God in these words: hee maketh the wound and bindeth it vp, chap. 6. 18.

*Qu.* Wherein consisted his vprightnesse?

*An.* In three things.

*Qu.* Which be they?

*An.* In holinesse towards God: in vprightnesse toward the world: and in sobriety towards himselfe.

*Iob.*

*Qu. In holinesse how?*

*An.* Hee did offer burnt offerings for himselfe and for his children, chap. 1. 5.

*Qu. In righteousnesse, how?*

*An.* Hee was the eyes to the blinde, chap. 29. 15. The feete to the lame, chap. 29. 15. Hee fed the hungry, chap. 31. 19. Hee cloathed the naked, ch 31. 19. Hee stood with the widow and fatherlesse, chap 31. 16. 21. Hee harboured the stranger, chap 31. 32. He iudged iustly, chap 29. 14.

*Qu. In sobriety, how?*

*An.* His heart was not infected with lust, chapter 31. 7. Nor did his feete walke in deceit, chapter 31. 15. Nor made hee gold his hope, chapter 31. 24. Nor did his mouth kisse his hand, (that is) hee was not vaine-glorious, chap. 31. 27.

*Qu. Wherein consisted his patience?*

*An.* In bearing with the mutability and change of his estate.

*Qu. Wherein consisted the change of his estate?*

*An.* In fve things.

*Qu. Which be they?*

*An.* First, hee lost his children and his wealth, chap. 1. Secondly, his body became leprous, chap 2. 7. Thirdly, his friends vpbraided him, chap 4. 5. Fourthly,

ly, his wife forsooke him, chap. 19. 17.  
Fiftly, his owne seruants despised him,  
chap. 19. 15.

*Qu. Wherein consisted the eanie of the  
Diuell?*

*An.* In tempting him many waies,  
before he would be satisfied of his con-  
stancie.

*Qu. Wherein the mercy of God?*

*An.* In this, as hee did smite, so he did  
heale: as hee did punish, so hee did pre-  
serue: as hee did take away, so hee did  
restore.

*Qu. How was Iob restored?*

*An.* Double the wealth hee had be-  
fore, chap. 13. 10.

*Qu. What doe wee learne by that?*

*An.* That Gods mercy is greater then  
his iudgement.

*Qu. What haue we when we come into  
this world?*

*An.* Nothing.

*Qu. What shall we haue when we depart?*

*An.* As much, chap. 1. 11.

*Qu. What shall he reape that soweth ini-  
quity?*

*Ans.* The same, chap. 4. 8.

*Qu. Can any man say to himselfe I am  
righteous?*

*An.* No, not the Angels in heauen,  
chap. 4. 18.



*Job.*

*Qu. What is man borne to by nature?*

*An. To trauell, as naturally as it is for the sparke to flye vpward, chap. 3. 7.*

*Qu. To what may we compare faigned friends?*

*An. To a riuer that in Summer is dry and in Winter is frozen, chap. 6. 15.*

*Quest. To how many things may we liken the vanishing frailty of mans age?*

*An. To fixe things.*

*Quest. Which be they?*

*An. First, to the vanishing of a cloud, chap. 6. 6. Secondly, to the swiftnesse of a Weauers shuttle, chap 6. 7. Thirdly, to a shadow, chap. 8. 9 Fourthly, to the hasty speed of a post, chap. 9. 25. Fifthly, to the sailing of a ship, and the flight of an Eagle, chap. 9. 26. Sixtly, to a flower that shooteth forth in the morning, and is withered by the night, chap. 14. 2.*

*Qu. What shall deuoure the house of bribes?*

*An. Fire.*

*Qu. May a man boast of the greatnesse of his birth?*

*Answ. No.*

*Qu. Why?*

*An. Because corruption is our mother, and the wormes our sisters and brothers, chap. 17. 13.*

*Qu.*

*Qu.* Though we die what hope doth Iob  
giue vs?

*Ans.* That we shall rise againe, and  
see God in our flesh, chap. 19. 16.

*Qu.* Of what continuance is the ioy of  
the wicked?

*An.* For a moment, chap. 10. 5.

*Qu.* What may we thinke when wee see  
the wicked flourish?

*An.* That they are kept to the day of  
destruction, chap. 21. 20.

*Qu.* How comes wisdom to men?

*An.* Neither by age nor authority,  
chap. 32. 9.

*Qu.* How then?

*An.* By the gift of God.

*Qu.* What is God?

*An.* Incomprehensible for power, ius-  
tice, and prouidence, chap. 38. 39.

*The end of Iob.*

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PSALMES.

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QUESTION.

**W**hat is the generall doctrine of the  
Psalmes?

*An.* Prayer and thanksgiuing: prayer  
that God will continue his fauour to-  
ward

## *Psalmes.*

ward vs: thanksgiuing for his benefites receiued.

*Quest. What man is blessed?*

*An.* Hee that contemneth not Gods Word, but meditateth vpon his Law.

*Qu. What is hee like?*

*Answ.* A tree planted by the waters side

*Qu. What man is cursed?*

*An.* He that sitteth in the seat with the scorers of Gods word.

*Qu. What is hee like?*

*Anf.* Chaffe scattered before the winde.

*Qu. Who conspires against God and his anointed?*

*An.* The Heathen and wicked doers.

*Qu. What is the end of their conspiracie?*

*Anf.* Derision before God, Ps. 2. 4.

*Qu. In time of trouble in whom must we trust?*

*An.* In the Lord.

*Qu. Why?*

*An.* Because hee will deliuer vs, Ps.

3. 3.

*Quest. Who turnes the glory of God into shame?*

*Answ.* Louers of vanitie and lyes, Psal. 4. 2.

*Qu. What is a persecutor of Gods people compared vnto?*

*An.*

*An.* A Lyon.

*Qu.* Why?

*An.* Because like a Lyon he will teare in pieces and deuoure, *Psal.* 7.2.

*Qu.* If the wicked seek to obscure the glory of God, how will he reueale his praise?

*An.* Euen by the mouthes of babes and sucklings, *Psal.* 8.2.

*Quest.* How will the Lord iudge the world?

*An.* In righteousnesse, *Psal.* 9. 8.

*Quest.* Are the poore despised in Gods sight?

*An.* No: hee is their refuge, *Psalm* 9.9.

*Qu.* What is the practise of the worldly man?

*An.* Fraud, rapine and tyranny, *Ps.* 10.

*Qu.* What is his reward?

*An.* Fire, brimstone, and stormy tempests.

*Qu.* How many are the righteous?

*An.* In earth none: there is not one doth good, no not one, *Psal.* 14.

*Quest.* Who shall dwell vpon Gods holy hill?

*An.* He that speaketh truth, flanders not his neighbour, and giues not his mony to vsury, *Psal.* 15.3.5.

*Qu.* Of what did Dauid prophesie?

*An.* Of Christ.

## *Psalmes.*

*Qu. Wherein?*

*An.* In these words : thou wilt not leaue my soule in the graue, nor suffer thy holy one to see corruption, Psalm. 16. 10.

*Qu. What is true felicity?*

*An.* The fruition of Christ Iesus, face to face, in righteousness, Psalm. 17. 10.

*Qu. Who will the Lord teach in his way?*

*Answ.* The humble heart, Psalm 25. 9.

*Qu. How doth the Lord loue vs?*

*Anf.* More then Father or Mother; for when they forsake vs, hee will take vs vp, Psalm. 27. 10.

*Qu. Hee will not then be angry for ever?*

*An.* No, his anger endureth but a while, and though sorrow be this night, we shall haue ioy to morrow, Psalm. 30. 5.

*Qu. What must we doe when we haue sinned?*

*An.* Confesse our wickednesse though it be against our selues.

*Qu. What followes?*

*An.* Forgiuenesse, Psalm. 32. 4.

*Qu. Is it not enough for vs to eschew euill?*

*An.* No.

*Qu. What then?*

*Anf.* Wee must likewise doe good, Psalm. 34. 14.

*Qu. May the wicked prosper?*

*An.*



*An.* Like a greene bay tree, but they shall quickly wither, Psal. 37. ver. 35. 36.

*Qu.* *May the righteous be miserable?*

*An.* Yes: but their inheritance shall be perpetuall, Psal. 37. 18.

*Qu.* *What is the vanity of rich men?*

*An.* They heape vp wealth and know not who shall enioy it, Psal. 39. 6.

*Qu.* *When the oppressed mourne what doth God?*

*An.* Hee gathers their teares into a bottle, and keepes a Register of their wrongs, Psal. 56. 8.

*Qu.* *To what end?*

*An.* To poure so much vengeance vpon their oppressors head.

*Qu.* *To whom must all flesh appeale?*

*An.* To God.

*Qu.* *Why?*

*An.* Because though worldly Magistrates grow slacke and remisse, yet hee will heare their complaints, Psal. 65. 2.

*Qu.* *How doth God finde the true disposition of his people?*

*An.* By tryall.

*Qu.* *How doth hee try them?*

*An.* As siluer is tryed, in the fire of affliction, Psal. 66. 10.

*Qu.* *In the sea of this life what hope haue we to saue vs from drowning?*

*An.* A Rocke.

*Qu.*

## *Psalmes.*

*Qu. What is that Rocke?*

*An.* Christ Iesus. Psal. 71. 3.

*Qu. Why are Magistrates called Gods?*

*An.* Because they supply the place of God for the administation of Iustice.

*Quest. How doe they prone to bee no Gods?*

*An.* In that they die like men, Psal. 82. 6. 7.

*Qu. Hath God made an election of those that shall be saved?*

*Ans.* Yes.

*Qu. When?*

*Ans.* Before the foundations of the earth were laid, Psal. 90. 2.

*Q. Why are the righteous compared to a palme tree?*

*An.* Because as the wood of that is sweet, so ought they to be sweet wood for the building of Gods Church: as the leaues of it are greene, so ought their words alwaies to be vertuous: as the fruit of it is lasting, so their good deeds ought to be without ceasing.

*Qu. How is God made visible to our mortall eyes?*

*An.* By his creatures, the light is his cloathing, hee moues vpon the wings of the winde, his messengers are flames of fire, his Throne is heauen, and his foot-stoole is the earth.

*Qu.*

*Qu. Why doth not the Sea ouer-flow the earth?*

*An. Because God hath set it bounds; which it shall not ouerpasse, Psal. 104. 9.*

*Qu. What is the best seruice of flatterers?*

*An. They reward euill for good, and hatred for friendship, Psal. 109. 5.*

*Qu. What is the inconuenience of an euill tongue?*

*An. It woundeth like the sharpe arrowes of a mighty man, and burneth like coales of Iuniper, Psal. 120. 4.*

*Qu. How is God to be prayesd?*

*An. With the whole heart, Psal. 9. 1.*

*Qu. How is he to be prayed vnto?*

*An. Not with fained lips.*

*Qu. Who is our best guide?*

*An. The spirit of God.*

*Qu. Whither doth it lead vs?*

*An. To the Lord of righteousness, Psal. 143.*

*Qu. What is the Lord to them that trust in him?*

*An. A fortresse, a bulwarke, and a shield, Psal. 144. 2.*

*The end of the Psalmes.*

The

## *Prouerbs.*

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### The Prouerbs of SALOMON.

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#### Q U E S T I O N.

**W**hat is a Prouerbe?

*Ans.* A short saying, including much matter.

*Qu.* What doth it teach?

*An.* Wisedome and vnderstanding.

*Quest.* What is the beginning of wisdome?

*Ans.* The feare of the Lord, ver. 7.

*Qu.* Who imbraceth instruction?

*Ans.* The wise.

*Qu.* Who refuseth it?

*An.* The foole, ver. 10.

*Qu.* How doth wisdome adorne?

*An.* Like a chaine of gold about the necke, ver. 9.

*Quest.* When sinners entice vs what must we doe?

*An.* Not giue consent, ver. 10.

*Qu.* How are sinners disposed?

*An.* Their feet are swift to euil, ver. 16.

*Quest.* If we seeke after wisdome, what will shee doe?

*An.* Poure out her minde vnto vs, and giue vs vnderstanding, ver. 23.

Qu. If we despise wisdom what will shee doe?

An. Laugh at our destruction, verse 26.

Qu. How commeth destruction?

An. Soudainely, like a whirle-winde, vers. 27.

Qu. What is the hinderance to the obtaining of wisdom?

An. Sloath.

Quest. How doth sloath reward those that love it?

An. With death and confusion, chap. i. 32.

The Doctrine of the 2. Chapter.

Quest. IN what sort must we seeke after wisdom?

An. As after gold and siluer.

Qu. Whence commeth wisdom?

An. From the mouth of God, ver. 6.

Qu. What is the effect of wisdom?

An. It will preferue vs from all vices.

Qu. What is the property of an harlot?

An. To flatter with her lips, ver. 16.

Qu. Whether leades her acquaintance?

An. To hell, vers. 18.



## *Proverbs.*

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### *The doctrine of the 3. Chapter.*

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**Quest.** *TO keepe the commandements of God, what profit bringeth it?*

**Ans.** Prosperity and length of life, vers. 3.

**Quest.** *What Jewels must we hang about our neckes?*

**Ans.** Mercy and Truth.

**Qu.** *Where must they be set?*

**Ans.** In the table of our heart, vers. 3.

**Quest.** *Why doth God give riches unto men?*

**Ans.** By them to honour him, vers. 6.

**Qu.** *What is the reward of that honour?*

**Ans.** Our barnes shall be filled with abondance, and our presses burst with new wine, vers. 10.

**Qu.** *In what sort must men be wise?*

**Ans.** Not in their owne conceit.

**Qu.** *Whom doth God correct?*

**Ans.** Such as hee loveth, vers. 12.

**Quest.** *At what rate is wisdom valued?*

**Ans.** To be more worth then gold or pearle, vers. 15.

**Qu.**

Quest. *What be the hand-maids of wisdom?*

An. Long life, vers. 16 pleasant daies, vers. 17. security of soule and body, vers. 23. 24. 25.

Qu. *What vices are else forbidden in this Chapter?*

An. All malice or desire to hurt, vers. 29. All causelesse contention, vers. 30. all scorning and scoffing, vers. 34.

Qu. *Why are these vices forbidden?*

An. Because they are abomination before the Lord, vers. 32.

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*The doctrine of the 4. Chapter.*

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Quest. *How are the wicked fed?*

An. With the bread of extortion, and the wine of violence, vers. 17.

Qu. *What infecteth the whole course of life?*

An. A corrupt heart, false lips, and wanton eyes.

Qu. *What purifyeth the whole course of life?*

Answ. A cleere heart, a true tongue, and a chaste eye, vers. 23. 24. 25.

The

## *Proverbs.*

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### *The doctrine of the 5. chapter.*

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**Quest.** *How seemeth lust at the first?*

*An.* As sweet as hony, ver. 3.

**Qu.** *How in the end?*

*An.* As bitter as wormewood, ver. 4.

**Qu.** *What hurt bringeth it to the body?*

*An.* It consumeth the flesh, ver. 11.

**Qu.** *What to the purse?*

*An.* It leaues our goods in the hands of strangers, ver. 10.

**Qu.** *Is there any thing else to be learned in this Chapter?*

*An.* To liue vpon our owne labours, verse 13. To bee charitable to others, verse 16. To keep wedlocke vniolated, verse 18. 19.

**Qu.** *Why ought we to be carefull of these things?*

*An.* Because we alwaies walke in the sight of the Lord, ver. 12.

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### *The doctrine of the 6. Chapter.*

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**Quest.** *In what case is he that is swetty for another man?*

*An.* Snared with the words of his owne mouth.

*Qu.* What learne we by the *Pismire*?

*An.* Diligence.

*Qu.* How?

*An.* To labour in Summer to prevent the want of Winter.

*Qu.* How commeth pouerty vpon the loathfull?

*An.* Like an armed man.

*Qu.* Which be the sixe things that God hates?

*An.* First, haughty eyes: secondly, lying tongue: thirdly, a heart imagining euill: fourthly, feet swift to shed blood: fifthly, a false witnesse: sixthly, powers of contention, ver. 17. 18. 19.

*Qu.* What is our speciall duty to our Parents?

*An.* Obedience to follow their instruction.

*Qu.* How many waies doth a wicked woman tempt?

*An.* With the beauty of her face, the crafty of her tongue, and the wantonnesse of her lookes, ver. 24. 25.

*Qu.* Is adultery worse then theft?

*An.* Yes.

*Qu.* Why?

*Ans.* Because theft may be redeemed, but adultery destroyeth the soule, and the

*Proverbs.*

the reproach thereof can neuer be put  
away, verſ. 31. 32. 33.

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*The doctrine of the 7. Chapter.*

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**Quest.** *VVH* is luſt called a deed of  
darkeneſſe?

*Anſw.* Becauſe commonly it practiſeth  
in the night, when the ayre is darke and  
blacke, verſ. 9.

**Qu.** *The reaſon of that.*

*Av.* Such is the guilt of conſcience,  
as it couets darkeneſſe to ſhadow the fil-  
thineſſe thereof.

**Qu.** *What are the markes of an harlot?*

*An.* A wandering foot, verſ. 13. An  
impudent face, verſ. 14. And an inticing  
tongue, verſ. 15. 16. 17.

**Qu.** *What is he like that yeeldeth to the  
inticement of luſt?*

*An.* An Oxe led to the ſlaughter, a  
foole that goeth to the ſtockes, or a  
bird that haſteth to the ſnare, verſe  
22. 23.

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*The doctrine of the 8. Chapter.*

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**Quest.** *I*s wiſedome any niggard of her  
good graces?

*An.*



*Ans.* No, she cryeth out vnto men in the gate, and in the entry of their houses, in the top of high places, and by the high-way side, verse 2.3.

*Qu.* *What doth she promise?*

*Ans.* The knowledge of excellent things, verse 6.

*Qu.* *How doth she induce the mindes of men to follow her?*

*Ans.* By promising vnto them that her doctrine shall be easie and plaine: verse 9.

*Qu.* *What in this Booke is understood by the name of wisdom?*

*Ans.* The word of God, and the doctrine of his Preachers, which is easie to all them that haue a desire to learne.

*Qu.* *Of what continuance is wisdom?*

*Ans.* Euen from eternity, before the earth was made, the depthes begotten, and the mountaines setled, verse 23.24.25.

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*The doctrine of the 9. Chapter.*

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*Quest.* *IN this Chapter how doth wisdom allure her followers?*

*Ans.* By calling them to a sumptuous banquet.

*Qu.* *What is meant by that banquet?*

*Ans.*

## *Proverbs.*

*An.* The Word of God, and the ministration of his Sacraments.

*Qu.* In the 13. verse it is said, a foolish woman is troublesome : what understand you by the foolish woman ?

*An.* Ignorant Preachers.

*Qu.* What is their doctrine ?

*An.* Like stolne waters, sweet to the flesh, but vnpleasant to the spirit, verse 17. 18.

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### *The doctrine of the 10. chapter.*

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**Quest.** *VV*hat are the vices and vertues deciphered in this Chapter for our instruction ?

*An.* The first are wisdom and folly.

*Qu.* What is the good that commeth by wisdom ?

*An.* A wise sonne maketh a glad father.

*Qu.* What is the hurt that commeth by folly ?

*An.* A foolish sonne is a heaviness to his mother.

*Qu.* What are the second ?

*An.* Sloath and diligence.

**Quest.** What is the inconuenience of sloath ?

*Ans.* A sloathfull hand maketh poore,  
verse 4.

*Qu.* What profit comes by diligence?

*An.* The hand of the diligent maketh rich.

*Qu.* What are the third?

*An.* Righteousnesse and impiety.

*Qu.* What is the good that commeth by  
righteousnesse?

*An.* The memoriall of the iust shall  
be blessed.

*Qu.* What is the hurt that commeth by  
impiety?

*An.* The name of the wicked shall  
rot, verse 7.

*Qu.* What are the fourth?

*An.* Innocency and guilt of con-  
science.

*Qu.* What is the good that commeth by  
innocency?

*An.* He that walketh vprightly, wal-  
keth boldly.

*Qu.* What is the hurt that commeth by  
guilt of conscience?

*An.* Feare and shame, for he peruer-  
teth his waies, and he shall be made  
knowne, vers. 9.

*Qu.* What are the fift?

*An.* Loue and hatred.

*Qu.* What is the good that commeth by  
loue?

*An.*

## *Proverbs.*

*Ans.* It couereth offences, vers. 12.

*Qu.* What is the hurt that commeth by hatred?

*An.* It stirreth vp contentions.

*Quest.* What are the sixt?

*Ans.* Silence and much babling.

*Qu.* What is the good that commeth by silence?

*Ans.* Hee that refraineth his lips, is wise, vers. 16.

*Qu.* What is the hurt of much babling?

*Ans.* In many words there cannot want iniquity.

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### *The doctrine of the 11. Chapter.*

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*Quest.* **VV**hat are false Ballances?

*An.* An abomination before the Lord.

*Qu.* What doth a true weight?

*An.* Please him, vers. 1.

*Quest.* When pride goeth before, what followes?

*An.* Shame, verse 2.

*Qu.* How is lowlinesse rewarded?

*An.* With wisdom and honour.

*Qu.* Can riches deliuer in the day of wrath?

*An.* No.

*Quest.*

Quest. What is our refuge then?

An. True righteoulnesse, vers. 4.

Quest. How is the way of the righteous?

An. Direct and straight.

Qu. How is the way of the wicked?

Ans. Crooked and stumbling, vers. 5.

Qu. Whither leads the path of the one?

An. To life.

Qu. Whither leads the path of the other?

An. To death, vers. 19.

Qu. Can friendship defend euill deeds?

An. No: but in the end they shall be punished, vers. 21.

Qu. How shall hee be rewarded that is vertuously liberal?

An. With increase.

Quest. How be that spareth more then is conuenient?

Ans. With pouerty and indignation, vers. 24.

Quest. How seemes a woman without discretion?

Ans. Like aiewell of gold in a swines snout, verse 24.

Qu. Whom doe the people curse?

Ans. Hoorders vp of Corne.

Quest. And whom will they blesse?

Ans. Such as bring it forth to sell, verse 26.



## *Proverbs.*

### *The doctrine of the 12. Chapter.*

**Quest.** *What is a vertuous woman to her husband?*

**Ans.** A crowne of gold vpon his head.

**Qu.** *And what is she that maketh her husband esbarned?*

**An.** Corruption to his bones, ver. 4.

**Quest.** *How doe the good y and wicked differ?*

**Ans.** First, in their thoughts: the thoughts of the iust are right, but the counsels of the wicked are deceitfull. Secondly, in their words: the talke of the wicked is to lye in wait for bloud; but the mouth of the righteous will deliuer them, vers. 6. Thirdly, in their workes: the wicked worketh a deceitfull worke; but hee that soweth righteousness shall receiue a sure reward, chap. 11. 18. Fourthly, in their end: the wicked perish; but the house of the righteous shall stand, vers. 7.

**Qu.** *Are not many men despised for poverty?*

**An.** Yes.

Qu. But what is hee that is poore, and liueth of his owne labour?

An. Better then he that boasteth, and lacketh bread, vers. 9.

Qu. What are the words of a peruerse tongue?

An. Like the prickings of a sword.

Qu. Why?

An. Because they prouoke others to anger, verse 18.

The doctrine of the 13. chapter.

Quest. **W**hat is the chiefe use of the tongue?

An. To glorifie God.

Qu. Using it so, what followes?

An. That a man shall receiue much good by the fruit thereof, verse 2.

Quest. What is one property of a sluggard?

An. To desire much, but to take paines for nothing.

Qu. How is hee rewarded?

An. His soule is still emptie, and hee finds no reliefe, verse 4.

Qu. There are two sorts of men, which vnder the name of riches shew themselves both dissemblers, which be they?

## *Proverbs.*

*An.* He that maketh himselfe rich and hath nothing: and he that maketh himselfe poore hauing much wealth, verse 7.

*Qu.* But these qualities being referred to the goods of the minde, what is the fault of the first?

*An.* Vaine-glory, to be proud of that hee hath not.

*Qu.* What is the fault of the second?

*An.* Not any at all, but rather a commendable modesty, that although hee be vertuous, yet hee had rather other men should speake of it then himselfe, verse 7.

*Qu.* What shall become of euill-gotten goods?

*An.* They shall waste.

*Quest.* What of those which are truly gotten?

*An.* They shall increase, vers 11.

*Qu.* When hope is deferred, what doth it bring?

*An.* Faintnesse of heart.

*Qu.* But once accomplished, what is it then?

*An.* A tree of life, vers. 12.

*Qu.* What is it to be obedient?

*An.* It maketh a man gracious.

*Qu.* What is it to be disobedient?

*An.* It maketh a man hated, vers 19.

Qu. When wee send forth a messenger,  
what must our care be?

An. That he be vertuous and wise.

Qu. Why?

An. Because a wicked messenger procureth much hurt to himselfe & others,  
but a faithfull Ambassadour is a preservation to both, verse 17.

Qu. How shall he be rewarded that refuseth instruction?

An. With pouerty and shame.

Qu. How he that embraceth discipline?

An. He shall be honoured, verse 18.

Qu. What company ought we to keepe?

An. The wise, so we shall be wise.

Qu. What company ought we to shun?

An. The company of fookes, because with them we shall be afflicted, vers 20.

Quest. To spare the rod of correction towards our children when they offend, is it loue?

An. No, but rather hate.

Quest. Who loueth his children then?

An. He that chastiseth them, vers. 24

The doctrine of the 14. Chapter.

Quest. **V**What is a wise woman in a house?

## *Proverbs.*

*An.* A blessing, to encrease.

*Qu.* But what is a foolish?

*Ans.* A curse, to decay and ruine,  
vers. 1.

*Qu.* What is the way that seemeth right,  
but the issues thereof are death?

*Ans.* The allurements to pleasure,  
vers. 12. 13.

*Qu.* How doe we decline from God?

*An.* In following the world.

*Qu.* What shall our successe be in the  
end?

*An.* We shall be made weary of our  
waies, verse 14.

*Quest.* When a tale is told must we give  
credit straight?

*An.* No, but consider the circumstan-  
ces, vers. 15.

*Quest.* Who runnes into sinne without  
care or consideration?

*An.* A foole.

*Quest.* Who feareth and departeth from  
sinne?

*An.* The wise man, verse 16.

*Qu.* wherein consisteth the honour of a  
King?

*Ans.* In the multitude of good sub-  
iects, chap 28.

*Qu.* Who exalteth wisdom?

*An.* He that is slow to wrath.

*Qu.* Who exalteth folly?

*An.*



*An.* Hee that is of an hastic minde,  
verle 29.

*Qu.* What doth he that oppresseth the  
poore?

*An.* Reproach God that made him.

*Qu.* What doth hee that sheweth mercy  
on the poore?

*An.* Hee honoureth him that made  
him, verſ 31.

*Qu.* Wherein hath a Maſter pleaſure?

*An.* In a vertuous and wiſe Seruant,

*Qu.* Wherein is hee diſpleaſed?

*An.* Toward him that is vicious and  
lewd, verſ. 35.

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The doctrine of the 15. Chapter.

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Quest. **V**What pacifyeth wrath?

*Anſ.* A ſoft anſwere.

*Qu.* What ſtirreth up anger?

*An.* Froward words, verſe 1.

Quest. Who ſpeaketh right and according  
to knowledge?

*An.* The tongue of the wiſe

Quest. Who babbleth and uſeth vaine  
words?

*Anſw.* The mouth of the fooliſh, v. 2.

*Qu.* From whom is nothing hid?

*An.* From the eyes of the Lord, for

## *Prouerbs.*

hee beholdeth both the euill and the good, verse 3.

*Qu.* Doth his sight pierce into the depth of bell?

*An.* Yes.

*Qu.* What learne you by that?

*An.* That hee much more seeth into the hearts of men, verse 1.

*Qu.* When the heart is ioyfull, what followes?

*An.* A chearefull countenance.

*Qu.* When the heart is sad, what ensues?

*An.* Heauinesse of looke, vers. 13.

*Quest.* How liue the wicked?

*An.* In continuall horror.

*Qu.* How the upright in conscience?

*An.* At a continuall feast, vers. 15.

*Qu.* Are the richest men most happy?

*An.* No: better is a little with the feare of the Lord, then great treasure with trouble, vers. 16.

*Qu.* How is homely fare made sweet and delicate?

*An.* By loue, for better is a dinner of greene hearbs with loue, then a stalled Oxe with hatred, vers. 17.

*Qu.* What followes the angry man?

*An.* Woe and strife.

*Qu.* What followes the gentle and meek?

*An.* Peace and quietnesse, vers. 18.

*Q. 1. How seemeth the way of the sloath-  
full?*

*Ans.* As an hedge of thornes.

*Quest. Why?*

*An.* Because he alwaies findeth some  
stay, and dares not goe forward.

*Quest. How seemeth the way of the di-  
ligent?*

*Ans.* Plaine and smooth, though ne-  
uer so rugged.

*Qu. And why?*

*An.* Because hee is dismayed at no-  
thing, vers. 19.

*Q. 1. Where doe mens thoughts come to  
nought?*

*An.* Where counsell is wanting.

*Qu. Where doe they prosper?*

*An.* Where much counsell is vsed,  
vers. 2.

*Quest. If we will liue, what way must  
we tread?*

*An.* On high, that is, our conuersa-  
tion must be in heauen.

*Q. 1. Where liyes the way to death?*

*Ans.* Below, that is, in liuing after the  
fashion of the world, vers. 24.

*Qu. When are words most acceptable?*

*An.* When they are spoken in due sea-  
son, vers. 23.

*Qu. To whom is the Lord neere when  
they pray?*

*Proverbs.*

*An.* To the godly.

*Qu.* To whom is hee farre off?

*An.* To the wicked, vers. 19.

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*The doctrine of the 16. Chapter.*

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*Quest.* **V**Who is the guide of the tongue?  
*An.* The Lord: for without him we are not able to speake a good word, vers. 1.

*Quest.* What is the most abuse amongst men?

*An.* Selfe-conceit.

*Quest.* How?

*An.* In that euery mans wayes are cleane in his owne sight.

*Qu.* But who discerneth them?

*An.* The wisdome of the Lord that tryeth the spirit, vers. 2.

*Qu.* Are all things created for the glory of God?

*An.* All things.

*Qu.* What, the wicked?

*An.* Yea, the wicked, that in their destruction he may be glorified, vers. 4.

*Qu.* What is a signe our sinnes are forgiven?

*An.* An vpright life after repemance, verse 6.

*Qu.*

Qu. How ought a King to speake?

An. With diuine lippes.

Qu. How is that?

An. He must neither prophane, nor transgresse in iudgement, vers. 10.

Qu. What followeth of that?

Ans. His throne shall be established, vers. 12.

Quest. What is the wrath of a King?

Ans. The messenger of death.

Qu. What is his fauour?

An. Life, or else a cloud of the latter raine, vers. 14. 15.

Qu. Who is the Gentleman-Vsher to destruction?

An. Pride, vers. 18.

Quest. To what is vnderstanding compared?

An. To a well of life.

Qu. Why?

Ans. Because it ouerflowes with all sweetnesse of discipline, vers. 22.

Quest. To what are the lips of an euill man compared?

An. To consuming fire.

Qu. And why?

An. Because he destroyeth himselfe and others, vers. 27.

Qu. Who setteth diuision amongst men?

An. A Tale-teller, ver. 13.

Qu. What is vertuous old age?

An.



## *Proverbs.*

*An.* A crowne of glory, vers. 31.

*Quest.* Who is the most valiant?

*An.* Not hee that vanquisheth a Citie, but hee that bridles his owne fury, vers. 32.

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### *The doctrine of the 17. Chapter.*

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*Quest.* **D**oeth not high words beseme a foole?

*An.* No.

*Quest.* What doth much lesse beseme a Prince?

*An.* A lying tongue.

*Qu.* What is the vertue of bounty?

*An.* Like the vertue of a precious stone.

*Qu.* How is that?

*Ans.* As the one draweth the eyes of the beholder (which way soever it is turned) so doth the other the hearts of the people, vers. 8.

*Quest.* What is the nature of most Princes?

*An.* They will not be reprov'd.

*Quest.* What if they be?

*An.* They will be offended with him that doth it, vers. 9.

*Qu.*

Qu. What is a sharpe word to a good nature?

An. More then an hundred stripes to a peruerse foole, vers. 10.

Quest. Is a foole in his folly to be shunned?

Answ. Yea, as much as a Beare robbed of her whelpes, vers. 13.

Quest. From whom shall euill neuer depart?

An. From him that rewardeth euill for good, vers. 13.

Qu. May we iustifie the wicked?

An. No.

Quest. May we condemne the iust?

An. Neither.

Quest. And why so?

Answ. Because to doe either is abhormination before the Lord, vers. 15.

Quest. What good doth a foole get by his wealth?

An. Nothing, if hee seeke not Wisdom, vers 16.

Qu. How is a friend knowne?

An. By his good will at all times, vers. 17.

Qu. When is a foole counted wise?

An. When hee holdeth his peace, vers 28.

*Proverbs.*

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*The Doctrine of the 18. Chapter.*

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**Quest.** *Is there any defect in wisdom?*

**An.** No, it is like deep waters, or the well-spring of a flowing river, that is neuer empty, vers. 4.

**Qu.** *How is the foole insnared?*

**An.** By his owne lips, vers. 7.

**Qu.** *Who is the floathfull kinne unto?*

**An.** To him that is a great waster, verse 9.

**Qu.** *How?*

**An.** As the one gets nothing, so the other spends all, and both their liues end in pouerty.

**Qu.** *What is the meanes to rise to honour?*

**Answ.** Humility, verse 12

**Qu.** *What procureth audience before high Persons?*

**Answ.** Gifts, vers 16.

**Qu.** *How doe the words of the rich and poore differ?*

**An.** The one speaketh roughly, as depending on his wealth: the other meekly, as fearing pouerty, verse 23, and in chap. 10. 15.

*The doctrine of the 19. Chapter.*

Quest. **V** Who gathers many friends?

An. He that is rich.

Qu. Who is destitute of comfort?

An. He that is poore, ver. 4. 5.

Qu. Who shall not escape unpunished?

An. A false witnesse.

Quest. Who is he that shall perish?

An. A teller of lies, ver. 9.

Qu. What is it to deserve anger, and passe  
ouer offences with a charitable minde?

An. Discretion in the soule, and glo-  
ry to God. ver. 11.

Qu. What is the Kings wrath compared  
vnto?

An. To the roaring of a Lyon.

Quest. To what his fauour?

An. The morning dew, ver. 12.

Qu. From whence haue we riches?

An. By inheritance from the world.

Qu. But from whence a vertuous wife?

An. From the hands of the Lord,  
verse 14.

Qu. Who lendeth to the Lord?

Ans. Hee that hath mercy vpon the  
poore, and hee will be his recompence,  
verse 17.

Qu.

## *Proverbs.*

*Qu. Who is better then a rich liar?*

*An.* A poore man that is true, vers. 22.

*Qu. How are the simple and ignorant admonished?*

*An.* By the punishment of the scornfull, vers 25.

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### *The doctrine of the 20. Chapter.*

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*Quest. VVhy must we beware of much wine?*

*An.* Because wine-bibbers are scoffers, and apt to quarrell, vers. 1.

*Qu. Is it disgrace to cease from strife?*

*An.* No: but an honour.

*Qu. How?*

*An.* Because euey foole will be meddling, vers. 3.

*Quest. Why will not the oathfull plow?*

*An.* Because it is Winter.

*Quest. What shall he therefore doe in Summer?*

*Ans.* Beg, vers. 4.

*Qu. What doth drowsynesse cause?*

*An.* Pouerty.

*Qu. What doth watchfulnesse bring?*

*An.* Plenty of bread, vers. 13.

*Quest. How seemes the bread of deceit?*

*Ans.* Sweet at the first.

*Qu.*



*Qu. How afterward?*

*An. Like grauell in the mouth, ver. 17.*

*The doctrine of the 21. Chapter.*

*Quest. VV* *Ho is highest in authority vnder God?*

*An. The King.*

*Qu. Can he doe all things as pleaseth him?*

*An. No, no otherwise then God hath appointed.*

*Qu. Why so?*

*An. Because the hearts of Princes are in the hands of the Lord, to dispose as hee seeth good.*

*Qu. Is not the company of a contentious woman irkesome?*

*An. Yes, and it is better to dwell in a corner of the house top, then with such a one in a wide Palace, ver. 9 & 10.*

*Qu. Who shall cry and not be heard?*

*An. He that stoppeth his eare at the crying of the poore, ver. 13*

*Qu. What is it to wander out of the way of knowledge?*

*An. All one as to remaine amongst the dead, ver. 16.*

*Qu. Which is the better, Wisdome or Strength?*

*An.*

## *Proverbs.*

*Ans<sup>w</sup>. Wisedome.*

*Qu. How proue you that?*

*An. Because wisedome ouerthroweth the confidence of the mighty, vers. 22.*

*Qu. May any thing preuaile against the decree of the Lord?*

*An. No, neither wisedome, vnderstanding, nor counsell, vers 30.*

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### *The doctrine of the 22. Chapter.*

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*Quest. VVhat is the estimation of a good Name?*

*An. More worth then riches, vers 1.*

*Qu. Why must we flie the path of the froward?*

*Ans<sup>w</sup>. Because their way is full of thornes and snares, vers. 5.*

*Qu. When wee see a plague hang ouer vs for our offences, what must we doe?*

*An. Hide our selues vnder the shadow of Gods mercy, by calling vpon his Name.*

*Qu. But what doe the foolish at such a time?*

*An. Goe on still without repentance, and are punished, vers. 3.*

*Qu. To make children proue vertuous old men, what shall we doe?*

*An.*

An. Instruct them therein in their youth, verse 6.

Qu. Why is borrowing grievous?

An. Because the borrower is servant to the lender, verse 7.

Qu. Who kindles strife?

An. The scorner.

Qu. How must we quench it?

An. By casting out the scorner, ver. 16.

Qu. Whose familiarity ought Princes to use?

An. Such as are pure of heart, ver. 11

Qu. What will the Lord doe to them that rob the poore?

An. Spoyle the soules of them, as they spoyle theirs, vers. 12. 23.

Qu. With whom is it dangerous to converse?

An. With the angry and furious man, verse 24.

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The doctrine of the 23. Chapter.

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Quest. **A**T the Table of a Ruler what must we remember?

An. Sobriety, verse 1. 2. 3.

Qu. What is correction to a childe?

An. Delivrance from destruction, verse 14.

Qu.

## Prouerbs.

**Qu** Is enuy forbidden?

**An.** Yea, euen against sinners.

**Qu.** How?

**An.** Not to vexe our selues at their prosperity, nor grieue in that we are not like them, vers. 17.

**Quest.** Why?

**An.** Because they shall be cut downe like grasse, and wither: but our hope shall continue, Psal. 37. 1.

**Qu.** Why must we not keepe company with drunkards and gluttons?

**Ans.** Because their life is odious, and their end pouerty, vers 21.

**Qu** What part of our bodies must we dedicate to Wisedome?

**Ans.** Our heart, ver. 26.

**Qu.** Why is a whore compared to a deepe ditch?

**An.** Because she deuoureth the soules of many, vers. 27.

**Qu.** To whom is we, sorrow, wounds and rednesse of eyes?

**An** To them that tarry long at the wine, vers. 30.

**Q.** What other inconueniences follow drunkenesse?

**An.** Though it be pleasant at the first, it biteth like a Serpent in the end, it inkindleth lust, and makes a man senselesse of wrong, vers. 23. 23. 24.

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The doctrine of the 24. Chapter.

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Quest. **H**ow is war to be enterprised?

An. Advisedly, and with counsell, vers. 6.

Qu. When is a mans courage tryed?

An. In the day of aduersity, vers. 10.

Qu. What must we doe when wee see the innocent oppressed?

An. Deliuer them.

Qu. But if we doe not, are we excused, to say we knew it not?

An. No, for God which searcheth the heart, sees the contrary, vers. 11. 12.

Qu. What danger is hee in that reioyceth at another mans fall?

An. To turne the wrath of God from the other vpon himselfe, vers. 17. 18.

Qu. Who is to be abhorred of the whole world?

An. He that saith to the wicked, thou art righteous, vers. 24.

Qu. Who is to be reuerenced of the whole world?

An. He that boldly rebuked the wicked, vers. 25.

Qu. In what state is the field of the sloathfull?

An.



## *Proverbs.*

*An.* Ouergrowne with thornes and nettles, vers. 31.

*Quest.* What instruction receiue wee thereby?

*An.* To beware of the like sinne?

*Qu.* What are the words of the sloathfull?

*An.* Yet a little sleep, a little folding of the armes: or, there is a Lyon without, &c. that so hee may still cherish his lazie humour, vers. 33.

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### *The doctrine of the 25. Chapter.*

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*Quest.* **V**When is a Prince a meet vessel for the Lords vse?

*An.* When hee is purged from vice, and the corruption of lewd Councellours, vers. 3.

*Qu.* What are words spoken in fit place compared unto?

*An.* Apples of gold set in pictures of filuer, vers. 11.

*Qu.* What is a faithfull messenger to him that sends him?

*An.* As cold in extremity of heat, verse 13.

*Qu.* To what may wee liken him that boasteth of false liberality?

*An.*

*An.* To cloudes and winde without raine; making a great shew without any performance, vers. 14.

*Qu.* How must we taste the pleasures of this world?

*An.* As we would hony, moderately, lest we surfet, verse 10.

*Qu.* What is he like vnto that beareth false witnessse against his neighbour?

*An.* A hammer, a sword, or the sharpe arrow.

*Qu.* Why?

*Ans.* Because his words bruise and wound, verse 13.

*Qu.* What is the vnfaithfull like to in the time of trouble?

*An.* A broken tooth, or a sliding foot, verse 19.

*Qu.* To take a mans garment from him in Winter, what is it like?

*An.* Vinegar poured vpon Allome, because as the Vinegar dissolueth the Allome, so doth such cruelty vndoe the needy, vers. 10.

*Qu.* Must wee hate him that hateth vs?

*An.* No: but giue him bread if he be hungry, and drinke if he be thirsty: and so by noting our curtesie, his owne conscience shall reclaime him, verse 21. 22.

*Qu.*

## *Proverbs.*

*Qu. What is hee like that cannot bridle his owne nature?*

*Ans. A Citie without walles, subject to any danger, verse 28.*

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### *The doctrine of the 26. Chapter.*

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*Quest. Is honour unmeet for a foole?*

*Ans. Yea, as inconuenient as snow in haruest, verse 1.*

*Qu. Need we to feare the curse that is causelesse?*

*Ans. No more then the sparrow doth the Fowler, when shee is in her flight, verse 2.*

*Qu. To whom belongs a spur or a whip?*

*Ans. To the horse.*

*Qu. To whom the rod?*

*Ans. To the foole, verse 3.*

*Qu. What is it to giue honour to a foole?*

*Ans. Euen the same, as to hide a pearle amongst a heape of stones, verse 8.*

*Qu. Of whom is there lesse hope then of a foole?*

*Ans. Of him that is wise in his owne conceit, vers. 12.*

*Qu. What is it to meddle in a brawle?*

*Ans. As much as to take a curst Dog by the eares, verse 17.*

*Qu.*

Qu. *What doth the deceitfull man in his rage?*

Ans. Mischiefe, and saith it is a ieast: like him that is mad, throwing fire-brands abroad, and must bee borne withall, because hee is mad, vers. 18. 19.

*The doctrine of the 27. Chapter.*

Quest. **O**F whom must wee be prayssed?

Ans. Not of our selues, but of others, vers. 2.

Qu. *What is anger?*

Ans. Cruell.

Qu. *What is enuy?*

Ans. Not to be stood against, vers. 4.

Qu. *Why may we not boast of to morrow?*

Ans. Because we know not what the successe of the day will be, vers. 5.

Quest. *What are the wounds of a lecher?*

Ans. Faithfull.

Qu. *What are the kisses of an enemy?*

Ans. Dangerous, vers. 6.

Qu. *Who despiseth delicate meates?*

Ans. He that is full.

Qu. *Who thinketh bitter things sweet?*

Ans. The hungry soule, vers. 7.

Qu. *Is the hearty counsell of a friend pleasant?*

II

Ans.

## *Prouerbs.*

*Ans.* Yes, as an oyntment of perfume,  
so doth it reioyce the heart, vers. 9.

*Quest.* In time of extremity, what must  
wee cleaue to?

*An.* Rather a neighbour neere hand,  
then a brother farre off, vers. 10.

*Qu.* Can a contentious woman be con-  
ciled?

*An.* No more then the winde, vers.  
16.

*Qu.* Ought not hee that attendeth to bee  
recompenced?

*An.* Yes, as hee that keepeeth the  
Fig-tree shall eate the fruit thereof,  
vers. 11.

*Qu.* May the eyes of a man be satis-  
fied?

*An.* No more then the graue, which  
is neuer full.

*Qu.* May a foole be separated from his  
folly?

*Ans.* No, not if you bray him in  
morter with a pestle, vers. 22.

*Qu.* What is the duty of a Pastor?

*Ans.* To know the state of his  
flocke, and to bee watchfull ouer them  
vers. 23.



The doctrine of the 28. Chapter

Quest. **V**What is the terror of a guilty conscience?

An. To flie though no man pursue.

Qu. What is the security of Innocency?

Ans. To bee confident as a Lyon,  
verse 1.

Qu. What causeth the change of many Princes?

An. The transgression of the Land,  
vers. 2.

Qu. For whom doth the Vjurer gather his wealth?

An. Not for himselfe, but for some other that will vse it better.

Qu. Who shall obtaine mercy?

An. He that confesseth his sinnes.

Qu. Who not?

Ans. He that hideth his offences,  
verse 13.

Qu. Is it good to set a wicked Ruler over the people?

An. No, for he will behaue himselfe like a roaring Lyon, or hungry Beare,  
vers. 15.

Qu. Shall goods euill gotten prosper?

## *Proverbs.*

*An.* No, they shall vanish, vers. 20. and chap. 20. 21.

*Quest.* Shall a man that rebuketh, finde fauour with the rebuked?

*Answ.* Yes in the end, more then he that flatters him, vers. 23.

*Qu.* What is hee that robbeth father or Mother?

*Answ.* Beside a thiefe, a destroyer, v. 24.

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### *The doctrine of the 29. Chapter.*

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*Quest.* **V**What is it to stand against correction?

*Answ.* Obstinacy, a disease vncurable, vers. 1.

*Quest.* What comes by the authority of the righteous?

*An.* Ioy and comfort.

*Quest.* What when the wicked rule?

*Answ.* Sorrow and sighing, vers. 2.

*Qu.* How is a Kingdome preserved?

*An.* When the Magistrates are iust.

*Qu.* How is it to be brought to ruine?

*Answ.* When the Magistrates take bribes, vers. 4.

*Qu.* What is the end of flattery?

*An.* Deceit, vers. 5.

*Qu.* How is the foole knowne?

*Anf.*

*An.* By his lauish speech he poureth forth his minde at once.

*Qu.* How is a wise man knowne?

*An.* By his taciturnity: hee will not speake but vpon occasion, vers. 16.

*Quest.* How doth wickednesse increase?

*Ans.* With the number of them that commit wickednesse, vers. 16.

*Quest.* What doth too much lenity?

*An.* Make a seruant presume to be as a sonne, vers. 21.

*The doctrine of the 30. Chapter.*

*Quest.* **V**What is the danger pouerty may fall into?

*Ans.* Theft.

*Qu.* What is the danger wealth may fall into?

*An.* Forgetfulnesse of God.

*Qu.* What kinde of life must wee then pray for?

*An.* A competency, neither too much nor too little, vers. 8. 9

*Quest.* What kinde of people are those, whose teeth are as swords, and whose iawes are knives, to eat up the poore?

*An.* Vsurers & extortioners, verse 14.

## *Proverbs.*

*Qu. Which be the foure things that are neuer satisfied?*

*An.* The graue, the barren wombe, the earth for water, and the fire for fuel, verse 19.

*Qu. What are the three things that are bid, and the fourth that cannot be knowne?*

*An.* The way of an Eagle in the aire, the path of a Serpent ouer a rocke, the course of a ship in the Sea, and the haunt of a man with a maide, verse 19.

*Qu. Which are the foure things that commonly abuse the state whereunto they are called?*

*An.* A seruant put in authority, a foole at a banquet, a hatefull woman married, and a hand-maid the heire to her Mistresse, verse 23.

*Qu. Which are the foure small creatures that giue checke to men for wisdom?*

*An.* The Pismire that prepareth meat in summer against Winter, the Cony that builds her house in the rocke, the Grasshopper that obserueth order yet hath no Ruler, and the Spider that takes hold in Kings palaces, verse 25. 26. 27. 28.

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The Doctrine of the 31. Chapter.

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Quest **V** What learne you in this Chapter?

An. To bee chaste and temperate, verse 3.

Qu. Chaste, as how?

An. In these words : Giue not thy strength to women.

Qu. Temperate, as how?

An. To refraine from drinking of wine, vers. 4

Qu. What learne you else?

An. How to know a vertuous woman.

Qu. How is a vertuous woman knowing?

An. By her painfullnesse: she seeketh wooll and flaxe, and laboureth cheerefully, vers. 13. By her watchfullnesse: she will rise while it is yet night, verse 15. By her prouidence: with the fruit of her hand she planteth a vineyard, verse 16. By her charity: she stretcheth out her hand to the poore, verse 20. And by her faith: in the latter day she shall reioyce, &c. verse 25.

*Finis Proverbs.*



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ECCLESIASTES, or, the  
PREACHER

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QUESTION:

**VV**HO writ this Booke?

*An.* Salomon

*Qu.* Why is it called by the name of the  
Preacher?

*An.* Because Salomon, by way of exhortation labours to instruct all men how to hate the vanities of the world, and to affect nothing but heavenly blessednes.

---

Chapter 1.

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**Quest. VV**hat are the pleasures of this  
life?

*An.* Vanity of vanities, vers. 2.

*Qu.* Is there any thing vnder heauen a  
man may say that hath not beene before?

*An.* Nothing, verse 10.

**Quest.** Is wisdome likewise vaine?

*An.* Yes, and vexation of spirit, vers.

Chapter 2.

Quest. **V**Herein then consisteth happi-  
nesse? In mirth and ioy?

An. No, verse 2.

Quest. In banquetting?

An. No, verse 3.

Qu. In sumptuous buildings?

Anf. No, verse 4.

Qu. In gold and silver?

Anf. No, verse 6.

Qu. In multitude of servants?

An. No, verse 7.

Qu. In authority?

An. No, verse 8.

Qu. What is the reason?

Anf. Because they are all transitory,  
and leave behind them vexation of spi-  
rit, vers. 11.

Quest. Wherein is the foole and wise-man  
alike?

An. In death, vers. 11.

Qu. What are the daies of man?

An. Trauaile and sorrow, vers. 23.

# *Ecclesiastes.*

## *Chapter 3.*

**Quest VV** *What is heere set downe?*

*An.* The mutability of time.

**Qu.** *What learne we by that?*

*An.* First, that nothing in this world is permanent: Secondly, not to be grieved, if we haue not all things at once, nor enioy them so long as wee would, from the 1. to the 8.

**Qu.** *Why can wee haue nothing but by painfull trauell?*

*An.* Because thereby the Lord doth humble vs, vers. 10.

**Quest.** *Are the conditions of men and beasts alike?*

*Ans.* Yes, touching the death of their bodies, vers. 19.

**Qu.** *How doe they differ?*

*An.* The one is partaker of reason, the other is gouerned by sense: the one perisheth body and soule, the other liueth eternally.

**Quest.** *How? both in body and soule?*

*Ans.* Yes, after the resurrection of the flesh.

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*Chapter 4.*

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**Quest.** *How doth hee further proue vexation of spirit?*

*An.* In that the innocents are still oppressed, and no man comforteth them, vers. 1.

*Qu.* *How is the poore man preferred before the King?*

*An.* By wisdom, vers. 13.

*Qu.* *What is the bond of friendship?*

*An.* Society.

*Qu.* *What is the benefit of Society?*

*An.* Mutuall comfort and helpe one man to another, vers. 10. 11. 12.

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*Chapter 5.*

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**Quest.** *In speaking to God what must wee avoide?*

*An.* Temerity and multitude of words, verse 1.

*Qu.* *Who doth see the oppression of the poore?*

*Ans.* The Lord.

*Qu.* *Who shall redresse them?*

*An.*

## *Ecclesiastes.*

*An.* Hee that sees them, verse 7.

*Qu.* What learne we by this?

*An.* Not to be astonished at the malice of the world, since our Reuenger liues.

*Qu.* How is the desire of the couetous?

*An.* Insatiable, verse 9.

*Quest.* For what is the night appointed?

*An.* For rest vnto all creatures.

*Quest.* How rests the couetous man?

*An.* Vnquietly.

*Qu.* How rests the poore Labourer?

*An.* His sleepe is sweete vnto him, verse 11.

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## *Chapter 6.*

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*Quest.* **H**OW is the rich man miserable?

*An.* In that God hath giuen him much creature and wealth, and hee wanteth the power to inioy it, verse 2.

*Qu.* How cometh that to passe?

*An.* Either by parsimony, losse, or sudden death.



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*Chapter 7.*

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**Quest.** *VVHY is the day of death better  
then the day of birth?*

*An.* Because our birth is the entrance  
to sorrow and affliction: and our death  
the gate to ioy and happinesse, verse 3.

*Qu.* *Why is it better to goe into the house  
of mourning then into the house of laughter?*

*An.* Because in the house of mourning  
we shall behold the iudgement of God,  
and thereby learne to amend our liues,  
verse 4.

*Qu.* *Why is it better to beare the rebuke  
of a wise man, then the song of a foole?*

*Ans.* Because the one is instruction,  
the other losse of time.

*Qu.* *What is the peruersenesse of the  
world?*

*An.* That the iust sometime perish,  
and the wicked man continueth long in  
his malice, verse 17.

*Qu.* *When we are admonished to leave  
wickednesse, what must we doe?*

*An.* Come at the first call, vers. 19.

# Ecclesiastes.

## Chapter 8.

Quest. **V** Whom doth a tyrant hurt?  
Answ. Himselfe as well  
as others, vers. 9.

Qu. Doth God punish sinners?

An. Yes.

Qu. Wherefore?

An. For their tryall, and to their greater comfort, vers. 12. 13. 14.

## Chapter 9.

Quest. **D**OE prosperity and aduersitie  
teach vs whom God loueth, and  
whom hee hateth?

An. No.

Qu. Why?

An. Because they happen indifferently both to the righteous and vnrighteous, verse 2.

Qu. What is the difference then?

An. The righteous are assisted of Gods fauour by faith, so are not the other, chap 4.

Qu. What is the opinion of Epicures?

An. They had rather to be abiect and  
liue,

liue, then honourable and die, which is meant by the liue Dog, and dead Lyon, verse 4.

*Qu.* Why were they of that opinion?

*An.* Because after this life, they thought there was no other being.

*Qu.* How doth the world deceive her favorites?

*An.* By making them thinke they are blessed of God, when they haue wealth and good successe in this life.

*Qu.* Are not those then the blessings of God?

*An.* Yes, to them that vse them to his glory, and the benefite of the poore, otherwise not.

Chapter 10.

*Quest.* How are the deeds of the wise?

*An.* Discreet.

*Qu.* How are the deeds of the foole?

*An.* Rath and absurd, vers 4.

*Qu.* What vanity doth Salomon else note in this Chapter?

*Ans.* That the worthy are displaced, and the vnworthy aduanced, verse 6.7. That the Land is miserable, whose Prince wanteth wisdome, and whose

No-

## *Ecclesiastes.*

Nobles are giuen to their owne lusts and pleasures, verse 16.

*Quest.* What treason doth God condemne in a subiect against his Prince?

*Ans.* Not onely treason in act, but treason in thought, verse 20.

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## *Chapter 11.*

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*Quest.* To whom must the rich be liberal?

*An.* To the poore.

*Quest.* When?

*Ans.* In this life, because after death there is no further power.

*Qu.* How must they be liberall?

*An.* In dispersing their almes to many.

*Quest.* By what examples are we taught to be charitable?

*An.* By the cloud that poureth raine: by the sea that casteth vp her increase: by the earth that yeeldeth variety of fruits: by the Sunne that casteth out his beames from East to West: all which are not thus seruiceable and gracious for themselves, but for the benefite of others

*Quest.* How shall the charitable man be rewarded?

*Ans.*

*Answ* With plenty on earth, and treasure in heauen.

*Qu.* If vanity be forbidden, why doth Salomon in the 9. ver of this chap. counsell vs to follow the lusts of our owne hearts?

*An* Hee doth it in derision (as if hee should say) goe to yee worldlings, glut your selues with all manner of vanity: but remember one day you shall come to iudgement for all, verse 9.

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*Chapter 11.*

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*Quest.* **T**O whom must wee dedicate our youth?

*An.* To the Lord.

*Qu.* Why?

*Ans.* Because in age we shall be more vnapt, verse 1.

*Qu.* How shall we be more vnapt?

*An.* By reason of the weakenesse of the body, which is set downe in the 3. 4. 5. 6 and 7. verses.

*Qu.* Whither returnes the soule in death?

*Ans.* To him that gaue it, verse 7.

*Finis Preacher.*

The



# *The Song of Salomon.*

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## The Song of SALOMON.

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### Chapter 1.

**Quest.** *VV*hat is contained in the Song of Salomon?

*An.* A liuely description of the mu-  
ruall loue betweene Christ and his  
Church, vnder the names of Bride and  
Bridegroome.

*Qu.* What is understood by the Church?

*An.* Euery faithfull soule.

*Qu.* To what doth the faithfull Soule  
compare her Bridegroome Christ Iesus, in the  
first Chapter?

*Answ.* To the sauour of a sweet oynt-  
ment, because of his gracious benefites  
towards his, verse 2. To the Chariots of  
Pharaoh, because of his power and  
strength, vers. 8. To a bundle of myrthe,  
because of his holinesse, vers. 12. To  
the Grapes of Engedie, for his sauing  
health, verse 13.

*Qu.* Can the Soule approach neere vnto  
Christ, upon her owne accord?

*An.* No, not except she be drawne:  
that is, incited by his holy Spirit,  
verse 3.

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*Chapter 2.*

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**Quest.** *VV* Here doth the Church desire  
to rest?

*An.* Under the shadow of Christ, comparing him to a tree, vers. 3.

**Qu.** *To what doth Christ compare his church?*

*An.* To a Rose and a Lilly amongst thornes.

**Qu.** *Why?*

*An.* First, for her beauty and pleasure: Secondly, for her excellency above all other things, in that all other things in respect of her, are but as thornes, verse 2.

**Qu.** *How doth she figure the coming of Christ?*

*An.* Under the name of a Roe, or yong Hart, looking through the grates of a window.

**Qu.** *What is understood by that?*

*An.* The diuinity of Christ, shining through his humanity, vers. 9.

**Qu.** *Cannot hee then be perfectly knowne in this life?*

*Answ.* No, no more then one that stands behind a grate can be wholly or  
per-

## *The Song of Salomon.*

perfectly seene to our bodily eyes.

Quest. *What did Christ after hee came?*

Ans. Called to his Beloued the Church, vers. 10.

Qu. *Did shee appeare at his calling?*

Ans. No, she hid her selfe in the holes of the Rockes, vers. 14.

Quest. *Why did shee so?*

Ans. Because of her finnes.

Qu. *How did he comfort her?*

Ans. By telling her the Winter was past, that is, sinne was killed, and the cheereful Spring appeared: that is, grace and ialuation was come, verse 11. 12.

Qu. *What is the Church compared vnto?*

Ans. A Doue.

Qu. *Why?*

Ans. Because of her meeknesse, v. 14.

Qu. *What are the enemies of the Church compared vnto?*

Ans. To Foxes.

Qu. *Why?*

Ans. Because of their malice and craft, verse 15.

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### *Chapter 3.*

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Quest. **W**HAT is the desire of the Church?

Ans.

*The Song of Salamon.* 92

*An.* To be ioyned inseparably with Christ, verse 4.

*Qu.* How doth shee thinke to satisfie her desire?

*An.* By seeking after him.

*Qu.* When?

*An.* At all times, and in all places: but especially in the time of trouble and persecution, vers. 11.

*Qu.* Will hee heare her?

*An.* Yes, and deliuer her, making her rise out of the wilderness of affliction, like a pillar of smoake perfumed with marrishe and incense.

*Qu.* How is that?

*An.* Triumphantly,

*Qu.* What will hee then doe?

*An.* Shew her his place of rest, the guard set to attend it, and his Crowne of glory, verse 7. 11.

*Qu.* What be those?

*An.* First, quiet of conscience: secondly, protection of Angels: thirdly, eternall happinesse.

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*Chapter 4:*

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*Quest.* **VV**<sup>H</sup>AT doth Christ in this Chapter?

*An.*

## *The Song of Salomon.*

*Ans.* Set forth the beauty of her Spouse.

*Qu.* How?

*Ans.* By comparing her to diuers precious and pleasant things.

*Qu.* To what doth hee compare her eyes?

*An.* To a paire of Doves, verse 1.

*Qu.* To what her haire?

*An.* To a flocke of Goates, looking downe Gilead, verse 1.

*Qu.* To what her teeth?

*An.* To the wooll of sheepe new washt, verse 2.

*Qu.* To what her lips?

*An.* To a threed of scarlet, or the dropping of the hony-combe, ver. 3. 11.

*Qu.* To what her necke?

*An.* To the Tower of David, vers. 4.

*Qu.* To what her breasts?

*An.* To two yong Roes, feeding amongst Lillies, verse 5.

*Qu.* To what her loue?

*An.* To the pleasure of wine, or the sauour of sweet spices, verse 10.

*Qu.* To what her whole body?

*An.* To a garden planted with Pomegranates, Spikenard, Calamus, Cinnamon, Myrrhe, Aloes, and all other chiefe Spices, vers. 12. 13. 14.

*Qu.* The Church, or the soule of the faithful being compared to a garden, what doth she

*An.*



*An.* Call vpon her Bridegroume (Christ Iesus) to bee vnto her a fountaine of liuing water, and to breath vpon her with the breath of his holy Spirit that she may fructifie.

*Qu.* In what?

*An.* In loue and true obedience.

*Quest.* Why is the Church of Christ compared vnto these earthly perfections?

*Answer.* Because of our weake capacity, that by these visible beauties, we may in some measure apprehend the inuisible glory of Christ and his Elect.

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*Chapter 5.*

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*Quest.* **V**What doth Christ in this first Chapter?

*An.* Call the faithfull to a banquet of Spices, hony, milke, and wine.

*Qu.* What is signified thereby?

*An.* His bounty in heaping his graces vpon the faithfull, vers. 1.

*Qu.* Are wee ready to come when hee calls?

*An.* No: sleepe, that is, the cares of this world detaine vs, vers. 2.

*Quest.* Doth hee then straight forsake vs?

*An.* No, he stands without, calling  
still

## *The Song of Salomon.*

still till his lockes be wet with the dew of the night.

*Qu.* What understand you by that?

*An.* The long patience of the Lord towards sinners, vers. 2.

*Qu.* But if we abuse that patience, what shall befall vs?

*An.* We shall seeke the Lord, and hee will not be found, verse 6.

*Qu.* In his absence what successe haue wee?

*An.* We fall into the hands of cruell watchmen.

*Qu.* Who be they?

*An.* False teachers.

*Quest* How doe they handle vs?

*An.* Wound our Consciences with their traditions, verse 7.

*Qu.* What markes doth the Church deliuer of Christ, to finde him out?

*An.* Shee saith, his head is of gold, ver. 11. His eyes are like Doues, vers. 12. His cheekes are as beds of Spices, and sweet flowers, verse 13. His slippes like Lillies dropping with Myrrhe, verse 13. His hands as rings of gold, set with the Chrysolite, ver. 14. His belly Iuory, couered with Saphires, ver. 14. His legs as pillars of marble, set vpon sockets of gold, verse 15. His countenance as Libanon, ver. 15. His mouth as sweet things, v. 16.

*Qu.*

*Qu.* What is signified by these comparisons?

*An.* The infinite gifts and graces, which the presence of Christ brings to the faithfull.

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*Chapter 6.*

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*Quest.* **H**ow is the Church assured of the love of Christ?

*An.* By his words.

*Qu.* What are they?

*An.* I am my beloveds, and my beloved is mine, vers. 2.

*Qu.* How many Churches be there?

*An.* But one true Church, as there is but one Christ the head thereof.

*Qu.* How ought that Church to be affected?

*An.* Chastely, and without pollution.

*Qu.* How her aspect?

*An.* Fresh, as the morning, faire as the Moone; cleere as the Sunne; and terrible as an Armie with Banners, verse 9.

# The Song of Salomon.

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## Chapter 7.

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**Quest.** *How many are the speciall vertues of the Church?*

*An.* Faith and good works.

**Qu.** *How are they exprest unto vs?*

*An.* By the similitude of the Palme-tree, verse 7.

**Qu.** *What are the properties of the Palme-tree?*

*An.* The leaues are alwaies greene, and the fruit continuall.

**Qu.** *Apply it?*

*An.* As the tree is alwaies greene, and full of fruit, so ought our faith to be flourishing, and our good deeds without ceasing.

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## Chapter 8.

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**Quest.** *Of whom will the Church be taught?*

*An.* Of Christ alone, verse 2.

**Qu.** *By whom is shee upheld?*

*An.* By the strength of his hands, verse 3.

*Qu.*

*The Song of Salomon.* 95

*Qu. In what sort doth she desire Christ to manifest his love towards her?*

*An.* By setting her as a seale vpon his heart, and a signet vpon his arme, verse 6.

*Qu. What is his love?*

*An.* A burning zeale not to bee quencht, verse 7.

*Qu. How is his iealousie?*

*An.* Cruel, like the graue, verse 6.

*Qu. Where is the dwelling of Christ?*

*An.* In his Church.

*Qu. How must it be fortified for his presence?*

*An.* With a wall and a doore.

*Qu. What is understood by these two things?*

*An.* Fidelity and constancy.

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*The Prophet ISAIAH.*

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*QUESTION.*

*Quest. HOW was Isaiah descended?*

*An.* From the lineage of Kings.

*Qu. Who was his father?*

*An.* Amoz, brother to Azariah King of Iuda.

*Qu. How long did hee prophesie?*

*An.* Threescore and foure yeares,



## Isaiah.

from the time of *Vzziah*, to the raigne of *Manasseh*.

Quest. Who put him to death?

Ans. *Manasseh*.

Qu. Upon how many points doth the doctrine of the Prophets consist?

Ans. Upon three.

Qu. Which be they?

Ans. Instruction, reprehension, and consolation.

Qu. Instruction, how?

Ans. To teach them to know their sinnes.

Qu. Reprehension, how?

Ans. To rebuke them for sinne.

Qu. Consolation, how?

Ans. To comfort them vpon their repentance.

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## Chapter 1.

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### QUESTION.

**W**Hat was the first sin *Isaiah* reproveth?

A. The ingratitude of the *Israelites*.

Qu. Wherein stood their ingratitude?

Ans. In forsaking their God that he nursed and brought them vp.

Qu. How did hee shew them their ingratitude?

*An.* By the example of bruit beasts: The Oxe and the Asse know their Masters cribbe, but Israel forgets his God, verse 3.

*Qu.* What was the second sinne Isaiah reprov'd?

*An.* Obstinacy, or stubbornnesse of heart.

*Qu.* How were the Israelites obstinate?

*An.* In that being plagued, they continued still in their wickednesse, verse 5.

*Qu.* What is threatned to such kinde of people?

*An.* Desolation to their Land, and destruction to themselves, verse 7. 8.

*Qu.* What is the third sinne Isaiah reprov'd?

*An.* Hypocrisie.

*Qu.* Whercin were they hypocrites?

*An.* In thinking to please God with their multitude of sacrifices: notwithstanding that they had neither faith nor repentance.

*Qu.* To pray then, or to doe any other service to God, without faith and repentance, how is it accepted?

*An.* The Lord turnes away his face, hates it, and thinkes it abominable, verse 13. 14. 15.

*Qu.* But if we come with a pure heart,

## Isaiah.

*how will hee deale with vs?*

*An.* Though our finnes were as red as Crimson, hee will make them as white as snow, vers. 18.

*Qu.* What was the fourth sinne Isaiah reprov'd?

*An.* Extortion: their hands were full of blood: their Princes maintained theeves, and delighted in bribes: nor was the widdow or fatherlesse regarded.

*Qu.* How did God account of them for those offences?

*An.* As his enemies, vers 24.

*Quest.* How did hee threaten to punish them?

*An.* By pouring out his vengeance vpon them.

*Qu.* After what manner?

*An.* In burning out the drosse of their wickednesse by the fire of affliction, verse 25.

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### Chapter. 2. 3. 4.

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### QUESTION.

**I**N all the threatnings which God pronounceth against the world for sin, what is still remembred?

*An.*

*An.* The mercy of his couenant, that his Church should still be preserued and planted,

*Qu.* Where?

*An.* In Ierusalem first, and after through the whole world, vers. 2.

*Qu.* What learne you by that?

*An.* That the Gentile, as well as the Jew, shall be made partaker of the reconciliation betweene God and man, by the comming of Iesus Christ.

*Qu.* What was the first sinne Isaiah re-  
proued?

*An.* Haughtinesse of minde.

*Qu.* How was it punished?

*An.* By being brought low, chap.  
2. 12.

*Qu.* What was the sixt sinne Isaiah re-  
proued?

*An.* Mens confidence in their riches.

*Qu.* How was it punished?

*An.* They were made poore, chap.  
2. 19.

*Qu.* Where rests the spoyle of the poore?

*An.* In the hands of the couctous,  
chap. 3. 14.

*Qu.* What was the seuenth sinne Isaiah  
reproued?

*An.* The pride of women.

*Quest.* Wherein did their pride consist?

*An.* In their lookes, in their gate,

*Isaiah.*

and in their cloathing.

*Qu. How were their looks?*

*An. Haughty.*

*Qu. How was their gait?*

*An. Minling, and they made a tinkling with their feet, chap. 3. 19.*

*Qu. How was their attire?*

*An. Too costly and effeminate, vsing perfumes, bracelets, earrings, curlings, and such like, more then was needfull.*

*Qu. How did God punish them?*

*An. He turned their sweet saouours into stinkes, their neat array into sackcloth and ragges, their pride of hayre into baldnesse, and their beauty into burning, chap. 3. 24.*

*Qu. Doth God hold the husbands of such women excused?*

*An.. No, hee lets them fall by the sword, takes away the wise and the strong from amongst them, and sets fooles and effeminate persons to rule the Land, chap. 3. 2. 4.*

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*Chapter 5. to 7.*

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**Q U E S T I O N.**

**VV** *Hat doth Isaiah compare the house of Israel vnto?*

*An.*



*An.* To a vineyard.

*Qu.* Who planted it?

*An.* God.

*Quest.* With what?

*Ans.* With the best plants.

*Quest.* What fruit brought it forth?

*An.* Wilde grapes.

*Qu.* What did the Lord do to it then?

*An.* Hee puld downe the hedge, and laid it waste, chap. 5. 1. 2. 3.

*Qu.* Apply this to the present time.

*An.* England may bee said to be the Vineyard of the Lord; the Inhabitants his Vine, which hee hath a long time cherisht and defended; but if hee finde wee bring forth wilde grapes for good grapes; deedes of corruption for deedes of sanctity: hee will suffer vs to be trodden downe and destroyed.

*Quest.* Against how many sorts of men doth Isaiah pronounce a woe in this Chapter?

*An.* Against Foure.

*Qu.* Which are the first?

*Ans.* Extortioners: woe vnto them that ioyne house to house, and land to land, chap. 5. 8.

*Quest.* Which are the second?

*Ans.* Drunkards: woe vnto them that rise early to drinke wine, and to them that continue vntill night, chap. 5. 11.

## *Isaiah.*

*Qu. Which are the third?*

*An.* Inticers to vanity : woe vnto them that draw iniquity with cords of vanity, and sinne as with Cart-ropes, chap. 5. 15.

*Qu. Which are the fourth?*

*An.* Perverters of truth : woe bee vnto them that speake good for euill, and euill for good : which put darkenesse for light, and light for darkenesse, chap. 5. 20.

*Qu. Which are the fifth?*

*An.* Contemners of discipline : woe vnto them that are wise in their owne conceit, chap. 5. 21.

*Quest. How shall it be with those men?*

*An.* Their roote shall be as rottennesse, and their bud as dust.

*Qu. What else?*

*An.* The Lord will make a signe to a strange nation, that shall come sodainely vpon them, and destroy them, chap. 5. 26.

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*Chap. 7. to 31.*

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## **QUESTION.**

**D**ID Isaiah prophesie of Christ?

*An.* Yes.

*Qu.* How?

*An.* That hee should be borne of a Virgin, and be a stumbling block to many of the Iewes, chap. 7. 14. and chap. 8. 14.

*Qu.* What should his name be?

*An.* Immanuel.

*Qu.* What doth that signifie?

*An.* God with vs: which name can agree with none but Christ, because he was both God and man, chap. 7. 14.

*Qu.* Why did God send Christ the Messiah?

*An.* First, in regard of his promise, Gen. 3. 15. Secondly, in regard of his zeale, chap. 9. 7.

*Qu.* From whom did God make his instruments for the punishing of the Israelites?

*An.* The Assyrians and Egyptians.

*Quest.* How did they use their authority?

*An.* To their owne glory.

*Qu.* What was their reward?

*An.* He was to them a fire, and consumed them: and to his repentant people a light to comfort them, chapter 10. 13. 17.

*Qu.* Who was that light?

*An.* Christ the perpetuall peacemaker, chap. 11. 6. 7. 8.

*Qu.* Who was the fire that destroyed the Assyrians?

*An.*

*Isaiah.*

*Ans.* The Medes and Persians, chap. 13. 17.

*Quest.* How did Christ punish the Iſraelites?

*An.* Ashis children, to chastise them, chap. 14. 1.

*Qu.* How the Assyrians, and others?

*An.* Ashis enemies, quite to destroy them, chap. 13. 19.

*Qu.* Against how many Kingdomes did Isaiah prophesie?

*An.* Against eight.

*Qu.* Which be they?

*An.* The Kingdome of the Ægyptians, chap. 19. The Kingdome of the Caldeans, ch. 21. The Kingdomes of Tyre and Sidon. The Kingdome of the Assyrians, chap. 10. 16. The Kingdome of the Israelites, chap. 22. The Kingdome of the Arabians, chap. 21. And the Kingdome of the deuill, chap. 27.

*Quest.* In which of these Kingdomes did God still reserve a small number to himselfe?

*An.* In the Kingdome of the Hebrewes.

*Qu.* Were the people soone instructed in the word of God?

*An.* No, but with much adoe, and often repeating precept vpon precept, and line vpon line, chap. 28. 14.

*Qu. What was the reason?*

*An.* Their corruption of life, and slackenesse to all goodnesse, chap. 28. 7.

*Qu. How were they corrupt in life?*

*An.* By professing God with their lippes, and denying him in their heart, chap. 22. 13.

*Qu. What was the punishment assigned unto them for that?*

*An.* Their Prophets were blind and could not direct, and they had their eyes shut vp that they could not see what was good for themselves.

*Quest. What is the doctrine wee learne thereby?*

*An.* That the Preacher can neither teach, nor the hearer vnderstand, except God open the mouth of the one, and prepare the heart of the other.

*Qu. How doth God punish sinners in this life?*

*An.* With the bread of aduersity, and the water of affliction, chap. 30. 20.

*Qu. But if they repent how are they rewarded?*

*An.* With great plenty.

*Qu. What is the punishment of the wicked after this life?*

*Ans.* The torments of hell.

*Qu. Is there any mention of hell in the booke of Isaiah?*

*An.*



## Isaiah.

*An.* Yes.

*Quest.* Where?

*An.* In the 30. chap. and 33. verse.

*Qu.* Repeat the description.

*An.* Tophet is prepared of old; euen for the King, it is deepe and large, the burning thereof is fire and much wood, the breath of the Lord like a riuer of brimstone, doth kindle it.

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### Chapter 31. to 41.

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#### QUESTION.

**W**HEN wee trust in the Lord, how doth hee defend vs?

*An.* As the Lyon doth his prey, chap. 31. 5.

*Qu.* But if we forsake him, and seeke helpe of others, what shall become of vs?

*An.* Both the helper and the helped shall perish, chap. 34. 3.

*Quest.* What shall their habitation bee made?

*An.* A hold for Dragons, and a court of Ostriches, chap. 34. 13.

*Qu.* What fruit shall it yeeld?

*An.* Thornes, nettles and thistles.

*Qu.* But what shall be the habitation of such as depend vpon Christ?

*An.*

*An.* Flourishing and full of ioy, there shall neither Lyon nor noysome beast come neere it, chap. 32. 2. 3. The weake shall be made strong, chap. 35. 4. The blind shall see. The deafe shall heare, chap. 35. 5. The lame shall leape. The dumbe shall speake, chap. 35. 9.

*Qu.* Who doth Isaiab prophesie should prepare the way of Christ?

*An.* Iohn Baptist, chap. 40. 3.

*Qu.* Where should hee proclaime his message?

*Answ.* In the wildernesse.

*Qu.* What should his direction be?

*An.* To haue lets remoued, chapter 40.

*Qu.* May the essence of God be comprehended vnder any forme?

*An.* No, no more then the waters can be held in a mans fist: heauen measured with a span: the dust of the earth numbred: or the mountaines weighed, chap 40 12.

*Quest.* What is the earth in his sight?

*An.* As a little dust

*Quest.* What the Nations of the earth?

*An.* As a drop of water, or as grasse-hoppers, chap. 40 16. 22.

*Qu.* But what are they whom the Lord exalteth?

*An.* As a threshing instrument, able

## *Isaiah.*

to bruiſe mountaines to powder, or a  
a whirlewind to ſcatter hills like chaffe,  
chap. 41. 15, 16.

*Qu. How doth Iſaiah teach the people to  
abhorre Idolatry?*

*An.* By deſcribing vnto them the po-  
wer of God, and the weakneſſe of Idols,  
chap. 41. 22, 23.

*Qu. Declare the difference.*

*An.* God is a living Eſſence:  
Idols a dead mettall.

God is without beginning:

Idols are made with mens hands,

God can doe all things:

Idols nothing.

God knoweth all things:

Idols nothing.

*Qu. What comfort haue the faithfull in  
diſtreſſe?*

*An.* To thinke they haue a God that  
is able, willing, and hath promiſed to de-  
liuer them, chap. 43.

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*Chap. 45. to 55.*

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## **Q U E S T I O N.**

**B***T whom did God promiſe deliuerance to  
his people from the captivity of Babilon?*

*An.* By Cyrus King of Perſia.

*Qu.*

Qu. What was Cyrus?

An. An heathen Prince.

Qu. Did hee not know God?

Answ. Yes, by a certaine particular knowledge of his power, but not to worship him aright, chap. 45. 1. 4.

Quest. How many yeares did Isaiah prophesie of this deliuerance before it came to passe?

An. An hundred yeares.

Quest. Why did God chuse a heathen Prince to deliuer his people?

An. The more to expresse his loue and power, for the vnlikelyer the means was, the greater cause had the Israelites to glorifie him

Quest. Were not the Babylonians Gods instruments for the punishing of his people?

Answ. Yes.

Quest. Why then is hee so much offended with them for doing it?

Answ. Because in executing his iudgements they shewed no mercy, and waxed proud by his victorie, chapter 47 6. 7.

Quest. What is the cause of Israels captivity?

An. Their transgressions.

Quest. What is the cause of their deliuerance?

An.

## Isaiah.

*An.* The couenant of Gods mercy,  
chap. 50. 1.

*Qu.* Of what continuance is Gods mercy?

*An.* For euer: the heauens shall van-  
nish with smoake, and the earth waxe  
old, like a garment, but the saluation of  
the Lord shall not be abolished, chap.  
51. 6.

*Qu.* Of what continuance are his iudge-  
ments?

*An.* But for a time: Can a woman  
forget the child of her wombe? If shee  
could, yet the Lord shall not forget his,  
chap. 40. 15. & chap. 51. 22. chap. 54. 8.

*Qu.* To whom then must the afflicted flye?

*An.* To God.

*Quest.* How will he establish them?

*An.* In glory: their foundation shall  
be of precious stones, chapter 54. 11. In  
peace: they shall be farre from oppressi-  
on, chap. 54. 14. In strength: whosoever  
shall gather himselfe against them, shall  
fall, chap. 54. 15.

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### Chapter 55. to 61.

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#### QUESTION.

**FOR** what doth God offer these blessings  
vnto vs?

*An.*



*An.* Neither for gold nor siluer, but freely, as the Prophet saith: Come, buy water, wine and milke, without siluer, and without money; chap. 55. 1.

*Qu.* What is meant by water, wine and milke?

*An.* All things necessary to a spirituall life, as they are necessary to this corporall life.

*Quest.* What is the recompence God requireth?

*An.* Obedience, to excecure iustice, the benefite whercof returnes vnto man, chap. 56. 1.

*Quest.* How are our vertues acceptable?

*An.* If they be without hypocrisie.

*Quest.* How doe hypocrites fast?

*An.* In punishing the body, and putting on sack-cloth, notwithstanding that their hearts are full of malice, chap. 58. 4. 5.

*Qu.* How doth the faithfull fast?

*An.* In breaking the bonds of wickednesse, in feeding the hungry, visiting the captiue, and cloathing the naked, chap. 58. 6. 7.

*Quest.* What brings to the knowledge of these things?

*An.* The preaching of the Word.

*Qu.* What kinde of men must Preachers bee?

*Ans.*

## Isaiah.

*Answ.* In voyce, Trumpets; in care, Watch-men, to cry aloud and continually, chap. 58. i. chap 62. 6.

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### Chapter 65.

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#### QUESTION.

**B**ECAUSE the Jewes had such Preachers amongst them continually, and yet fell from the Lord, what was their punishment?

*Answ.* They were reiected, chapter 65. 13.

*Quest.* Who were chosen in their stead?

*An.* The Gentiles, chap. 65. 1.

*Qu.* What are they?

*An.* All Nations but the Iewes.

*Qu.* Do. h that his mercy extend to all?

*An.* Yea, and his Maiesty beyond all.

*Quest.* How prone you that?

*An.* Because when the Iewes would haue built him a house, hee forbad them, chap. 66. 1.

*Qu.* What was the reason?

*An.* Hee filleth heauen and earth with his glory, and therefore cannot be included in a Temple of stone.

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IEREMY.

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*Chapter 1. to 10.*

QUESTION:

**VV** *Here was Jeremy borne?*

*An.* In Anathoth, a Citie within three miles of Ierusalem.

*Qu.* *Whose sonne was hee?*

*An.* The sonne of Hilkiab.

*Qu.* *When began hee to prophesie?*

*An.* In the thirteenth yeare of Iosiah King of Iuda.

*Qu.* *How long did hee prophesie?*

*An.* Till the captiuitie in Babylon, and somewhat after.

*Qu.* *How many yeares was that?*

*An.* About forty yeares.

*Quest.* *When was hee sanctified to this Office?*

*An.* Euen from his mothers wombe, chap. 1. 5.

*Qu.* *What did hee after hee was called?*

*An.* Proclaime the will of him that sent him, without feare, chap. 1. 17.

*Qu.* *What doe we learne by that?*

*Ans.* Ministers must not intrude themselues into the Church before they are called: and when they are called, they

## *Jeremy.*

they must foreflow no time, nor be dismayed for any danger.

*Qu. What is the first sinne Ieremy re-  
proueth?*

*An. Idolatry.*

*Qu. In what words?*

*An. My people haue forsaken mee  
the fountaine of liuing waters, to digge  
them pits, yea broken pits, that can hold  
no water, chap. 2. 13.*

*Qu. After this sinne what is required of  
them?*

*An. Repentance.*

*Qu. Upon repentance what is promised?*

*Ans. Mercy, chap. 3. 12.*

*Qu. In their repentance what did they?*

*An. Turne vnto the Lord.*

*Qu. How ought we to turne vnto the  
Lord?*

*Ans. With our whole hearts.*

*Qu. If wee doe not so, what doe wee in-  
curre?*

*An. His wrath for counterfeiting.*

*Quest. What is Gods wrath like?*

*An. A consuming fire, chap. 4. 4.*

*Qu. What is his mercy like?*

*An. The waters of Siloah.*

*Qu. Wherein did God shew his iustice  
vpon Israel?*

*Ans. In deliuering them into the  
hands of their enemies.*

*Qu.*

*Qu. Wherein his mercy?*

*An.* In sauing some ( for, saith hee, I will not make a full end of you ) to continue his Church, chap. 5. 18.

*Qu. Were the people so full of wickednesse that the Lord was so much incens'd against them?*

*An.* Yes, they did cast out malice and cruelty, as the fountaine doth her waters, chap. 6. 7.

*Qu. Was there no estate cleere?*

*An.* No, neither Prince, Priest, nor People.

*Quest. What was their generall sinne?*

*An.* Couetousnesse, chap. 6. 13.

*Qu. What were their particular sinnes?*

*An.* The Prince did not execute Iustice, chap. 5. 28. The Priests did flatter the people in their sinnes, crying peace, peace, when there was no peace, chap. 6. 14. The people were of vncircumcised eares, and tooke delight rather in vaine things then profitable doctrine, chapter 6. 10.

*Qu. All this considered they could not but see their owne destruction?*

*An.* They did.

*Qu. And how did they thinke to escape?*

*An.* By flying to the Temple, where God had promised for euer to be present,

*Qu.*



## Jeremy.

*Quest. But how did God answer them?*

*An.* In these words: Will you steale, murther, and commit adultery, and sweare falsely, and burne incense to *Baal*, and thinke to be deliuered by standing before me in the Temple? No, I haue required Obedience and not Sacrifice, chapter 4. to 23.23.

*Quest. In what manner did Jeremy prophesie their destruction?*

*An.* By the entering of the *Assyrians* (a mighty nation) into the Land.

*Qu. Rehearse the Prophets words?*

*Ans.* Loe, house of Israel, I will bring a Nation vpon thee from farre, whose quiver is a Sepulcher, and they shall eat thine haruest, and thy bread, they shall deuoure thy sonnes and daughters: they shall eate vp thy sheep and thy bullocks, they shall spoyle thy vines and thy fig-trees, and they shall destroy with the sword thy fenced Cities, chapter 5. 15. 16. 17.

*Qu. Did they not repent?*

*Ans.* No: but prouoked Gods wrath by other sinnes.

*Qu. What were they?*

*An.* Lying, chap. 9. 3 Deceit, chap. 9. 4 and dissimulation, chap. 9. 8.

*Qu. I am sure, though they could not see their owne danger, yet Jeremy did (as all*

true Ministers should) relent at their hardnesse of heart.

An. Yes, and wist his eyes were a fountaine of teares. chap. 9. 11.

Qu. How came that hardnesse of heart in them?

Answ. They did glory in their misdeeds.

Qu. What ought a man to glory in?

An. Neither in wisdom, strength, nor riches, chap. 9. 23.

Quest. In what then?

An. Let him that gloryeth glory in this, that hee knoweth the will of the Lord, for hee it is that sheweth mercy, iudgement, and righteousnesse on the earth, chap. 9. 34.

Chapter 10. to 21.

QUESTION.

TO whom onely belongeth dominion?

An. To the Lord, mighty in power, and King of nations, chap. 10. 7.

Quest. What were the Israelites then in leaving him to cleave to Idols?

An. Sots and fooles, chap. 10. 8.

Quest. Why?

An. Because they left the truth, to  
K im.

*Jeremy.*

embrace the workes of errorr.

*Qu. What was the workes of errorr?*

*Ans. Making of Images, chapter 10.15.*

*Quest. Whence were they infected with this infection?*

*An. From the heathen.*

*Quest. What other errorrs had the Heathen?*

*An. Diuination by Stars, and Sooth-saying.*

*Qu. Is it not lawfull to feare the conjunction of Starres and Planets?*

*An. No.*

*Qu. Your reason?*

*An. Because the Lord in these words hath forbidden it: Be not afraid of the Signes of heauen, though the Heathen be afraid of such, chap. 10.2.*

*Qu. As long as wee abide in sinne, will the Lord heare our prayers?*

*An. No, nor any that pray for vs, chap. 11.14.*

*Quest. How odious is sinne?*

*Ans. So odious, that the Land where in sinners liue, shall mourne, the hearbs of the field wither; and the beasts and fowles of the aire be consumed, chapter 12.4.*

*Qu. By what parable did Ieremy prefigure the destruction of the Iewes?*

*An.*

*An.* By the parable of the Linnen girdle, which hee hid in the rocke, and after certaine daies comming to take it vp, hee found it was rotten, and fit for no vse.

*Qu.* Rehearse the meaning.

*Answ.* That as the girdle cleaueth to the loynes, so had the Lord tyed the house of Israel vnto him, but since they had forsaken him (like the girdle) they should rot and be cast off, as fit for no vse, chapter 13. 10. 11.

*Qu.* How hard is it for an euill man to doe well?

*Qu.* As hard as to change the Black-moores skinn, or the Leopards spots, chap. 13. 23.

*Qu.* Which are the foure plagues God vsually punisheth sinne withall?

*An.* Pestilence, famine, sword, and fire.

*Qu.* How doe the wicked people reward him that tels them of their sinnes?

*An.* With curses, as the Iewes did Ieremy, chap. 15. 50.

*Qu.* But what doth the Lord for them?

*Answ.* In time of his vengeance fauours them, and suffers the other to perish.

*Qu.* Fell it out so with Ieremy?

*An.* Yes: for when the Iewes were

## *Jeremy.*

led away captiue, the enemy gaue Ieremy choise to liue in his Country, or goe whither hee would, chapter 39.  
11.12.

*Qu. With what penne doth the Deuill write iniquity in the hearts of the obstinate?*

*An. With an yron penne.*

*Qu. What is signified thereby?*

*An. That men accustomed to sin, can hardly be reclaimed, chap. 17.2.*

*Qu. Will the Lord onely be trusted in?*

*An. Yes.*

*Quest. What is pronounced against them that make flesh their arme, that is, depend upon men, and forget God?*

*An. A heauy curse, chap. 17.5.*

*Qu. How many waies did Ieremy suffer under the hands of the Iewes?*

*An. Three manner of waies: first, they curst and spake euill of him: then they tooke counsell against his life: at last, they smote him and cast him into prison, chap. 15.10. chap. 18.18. chap. 20.2.*

*Qu. What may we learne by these his afflictions?*

*An. That the true Ministers of God shall alwaies be subiect to the like.*



Chapter 22. to 30.

Q U E S T I O N.

**W**Hat were the workes commanded the  
Iewes?

*An.* To execute iustice, chap. 22. 3.  
To deliuer the oppressed To fauour the  
stranger. To helpe the fatherlesse and  
widdow. To doe no violence, nor shed  
bloud.

*Quest.* What were the workes they fol-  
lowed?

*An.* They builded houses with bribes,  
and chambers with extortion. They vsed  
their neighbours help, and paid him not  
his hire, chap 22. 13.

*Qu.* What followed?

*Ans.* Destruction without pittie, chap.  
21. 11.

*Qu.* In what manner?

*An.* They were led into Captiuitie,  
their King slaine and left vnburied, chap.  
21. 19.

*Qu.* Who misled the King?

*An.* The false Prophets.

*Quest* What was their reward?

*Ans.* Woe be vnto them that scatter

## Jeremy.

the sheep of my pasture, saith the Lord, chap. 23. 1.

*Quest. How did Jeremy prophesie a redresse for this inconuenience?*

*An.* By the comming of Christ, the true Pastor.

*Qu. In what words?*

*An.* Behold (saith the Lord) I will raise vnto David a righteous Branch, &c. in his daies Iuda shall be saued, and Israel dwell in safety, chap 23. 5 6.

*Qn. Here was a threatning and a promise, what is signified thereby?*

*An.* That as Jeremy did, so the Ministers of God must alwaies mixt comfort with their bitter doctrine.

*Qu. When they threat what is their doctrine like?*

*An.* A fire, or a hammer that breaketh stone, chap. 23. 29.

*Quest. But when they promise, what is it like?*

*An.* Comfortable waters, or precious balme.

*Qu. How long liued the Israelites in bondage vnder the King of Babel?*

*An.* Seauenty yeares, chap. 29. 10.

Chapter 30. to 41.

QUESTION.

**A**fter their denounced seruitude, how doth  
Jeremy comfort the Iewes?

*Ans.* First, with their returne againe  
to their country, chap. 30.1. Secondly,  
with the destruction of their enemies,  
chap. 30.16. Thirdly, with ioy, plenty, and  
peace, chap. 31.12.28.

**Qu.** What assurance doth Ieremy giue  
of Gods promises?

*Ans.* As sure as hee is God of heauen  
and earth, and giueth the Sunne to rule  
the day, and the Moone the night, chap.  
33.20.

**Qu.** How doth God oftentimes check the  
lewd life of Christians?

*Ans.* By their better life, which are  
no Christians.

**Qu.** Your prooffe.

*Ans.* It may appeare by the example  
of the sonnes of Ionadab, chap. 35.8.

**Quest.** What did they?

*Ans.* Their father gaue them a com-  
mandement, and it was kept the space of  
three hundred yeares.

**Quest.** What was the commandement?

K 4

*Ans.*

*Jeremy.*

*Ans.* That none of that stocke or family should drinke wine.

*Qu.* Of what descent were the sennins of Ionadab ?

*Ans.* No Israelites, though more zealous in the seruice of God then they.

*Quest.* What inferres this example ?

*Ans.* That if they thought it a disparagement to breake the vow made vnto an earthly father, how much more shamesfull should it be for Christians to forget their promise made to the Father of heauen ? They kept their vow three hundred yeares, but Christians (I feare) breake theirs euery houre.

*Qu.* You said before that Ieremy was in prison

*An.* I did.

*Qu.* Who did imprison him ?

*An.* King Jehoiakims first, and then Zedekiah.

*Qu.* When hee was in prison did hee neglect his office ?

*An.* No: for when he could not speake to the lewes, hee sent to them.

*Quest.* Whom ?

*An.* Baruch.

*Qu.* With what ?

*An.* With a booke, contayning all the curses of God against the lewes.

*Qu.* Who wrote it ?

*Ans.*

An. Baruch, from the mouth of Ieremy, chap. 36. 4.

Quest. To whom did Baruch reade it?

An. To the Prince, who told the King of it.

Qu. Which King?

An. Iehoiakim.

Qu. How did hee accept it?

An. He burnt it, chap. 36. 23.

Qu. What did Ieremy then?

An. He wrote another booke, chap. 36. 32.

Qu. What learne we by that?

An. Though the wicked would quite deface the Word, yet God will haue it still preserved.

Quest. What was the message of the Lord that Ieremy declared to Zedekiah, afterward King?

An. That hee should yeeld himselfe to Nebuchadnezzar, and the Citie should be saved.

Qu. Did Zedekiah regard his counsell?

An. Hee heard it, but did not performe it.

Qu. What was the hinderance?

An. His Princes that perswaded him to the contrary.

Qu. What did the Princes to Ieremy?

An. Put him in a dungeon.



## *Jeremy.*

*Quest. Who wrought his deliuerance?*

*An. Ebedmelech a Moore, and one of the Kings Eunuches, chap. 33. 11.*

*Quest. What learne you by that?*

*Answ. That more Faith sometime is found in a stranger, then in a mans owne countrey-man.*

*Qu. What became of Zedekiah for disobeying Jeremy?*

*An. His eyes were put out, and his sonnes slaine before his face, chap. 36. 7.*

*Qu. How went it with Jeremy?*

*Answ. He found fauour (as the Lord before had promised) with Nebuzaradan the chiefe Captaine, who gaue him liberty and reward, chap. 40.*

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### *Chapter 41. to the end.*

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## Q U E S T I O N

**VV***Hom did Nebuchadnezzar make his substitute ouer the Iewes in Palestine?*

*An. Gedaliah the sonne of Abikam,*

*Qu. Who slew Gedaliah?*

*An. Ishmael the sonne of Netbania.*

*Qu. Why?*

*An. In the enuy of his gouernment.*

*Qu. What did the people afterward?*

*Answ. Went vnder Iobanan into Ægypt.*

*Q. v.*

Qu. Had not Ieremy forbidden them so to doe?

Ans. Yes, but they obeyed not.

Quest. Wherefore did they not obey?

An. They feared warre and famine, chap 42.14.

Quest. What followed their disobedience?

Ans. They were destroyed from the least to the most.

Qu. By whom?

An. By King Nebuchadnezzar, that came against Ægypt, so that what they feared in their owne Countrey (famine and warre) fell vnto them in another.

Quest. Who destroyed the Kingdome of Babel?

An. Cyrus.

Qu. Who moued him thereunto?

An. The Spirit of God.

Quest. For what causes?

Ans. Because they gloryed in the spoyle of Israel, and said, we offend not, because they haue sinned against the Lord, the hope of their fathers, chap. 50. 7. 11.

Qu. What was Nebuchadnezzar called?

An. The hammer of the world.

Quest. Why?

An. Because hee had smitten downe all the Princes and people of the world, chap. 51. 23.

The

## *Lamentations of Jeremy.*

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### The Lamentations of JEREMY.

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#### QUESTION.

**O**F whom may we learne true and Christi-  
an-like confession?

*An.* Of the Prophet Jeremy.

*Qu.* Wherein?

*An.* In lamenting for his Country-  
men the Iewes, notwithstanding they  
had reviled him, beaten him, impriso-  
ned him, and sought his death, and all  
for his love and good will towards  
them.

*Qu.* Wherein consisted his love?

*An.* In daily admonishing them of  
their sinne, that they might repent, and  
shewing them aforchand what plagues  
would follow if they repented not.

*Quest.* What was it he did lament them  
for?

*Answer.* Their subversion and over-  
throw.

*Qu.* By whom was their subversion con-  
trived?

*An.* By the Babylonians their cruell  
enemies.

*Qu.* In what manner?

*An.*

*Lamentations of Ieremy.* 122

*An.* First, they were besieged: then suffered famine, in tomuch as they dyed in their streetes, and the mothers deuoured their owne children, chapter 1. 11. chapter 2. 12. Of Princes they became tributaries, chapter 1. 2. Their ioy was turned to teares, chap. 1. 2. Their freedom to captiuitie, verse 3. Their gorgeous buildings to a deformed heape, verse 6. Their friends forooke them, vers. 2. Their enemies laughed at them, verie 7. Their valiant men were trodden downe. Their yong men slaine. Their Virgins defloured, verse 15. And (which was the grieve of all griefes) their God had forsaken them: for when they stretched out their hands, there was none to comfort them, chap. 1. 16. 17.

*Qu.* What may their example serue for?

*An.* To admonish all Cities of the world, be they neuer so famous, neuer so rich, neuer so mighty, to beware how they prouoke Gods wrath against them through their intollerable impietie.

*Qu.* What were their most intollerable finnes?

*An.* Their despising the counsell of the Prophets: their reuolting from the truth to embrace falshood and vanity,  
and

## *Lamentations of Jeremy.*

and their abusing the long-sufferance of the Lord.

*Qu. Did the Lord fore-warne them of this desolation?*

*An.* Yes, many hundred yeares before it came, euen from the time of *Moses*, and so from age to age, vntill the very houre of their captiuitie, as appeares, *Deut* 28. 64. 55. 66.

*Qu. In this extremity what refuge doth the Prophet shew them?*

*An.* The holy mount of the God of mercy.

*Quest. How must they reach vnto that Mount?*

*An.* With the armes of repentance and patience: with repentance in confessing their sinnes, and being sorry for the same: and with patience, in humbly attending the houre of their deliuerance.

*Quest. Was this all the Prophet did for them?*

*Answ.* No, like a holy and vertuous Pastour, hee ioyned in feruent prayer with them, that it would please the Lord to shorten their daies of wretchednesse, chap. 5.



## EZEKIEL.

Chap. I. to 10.

## QUESTION.

*B*T whom was Ezekiel called to prophesie?

*An.* By God.

*Qu.* Where?

*An.* In Caldea.

*Qu.* At what time?

*An.* When Ieboiakim King of Iuda, his mother, and many other liued in captiuitie vnder Nebuchadnezzar, chap. 1.2.3.

*Quest.* To what end?

*An.* To assure them though they had yeelded themselues prisoner to the King of Babylon, and had liued in seruitude to him five yeares, yet the Lord would remember his promise, and bring them home againe.

*Qu.* Did they distrust in him?

*Ans.* Yes, and began to murmur.

*Qu.* And the Lord inspired Ezekiel to speake vnto them for their comfort, chap. 12.

*An.* True.

*Qu.* What gather we from hence?

*An.*

## Ezekiel.

*An.* Gods great mercy, and their weakenesse of Faith.

*Quest.* Did not Ezekiel prophesie before?

*An.* Yes, and by the counsaile of him and *Jeremy*, *Jehoiakim* did voluntarily submit to the King of Babel: and therefore to excuse the Prophet, God gives him a new gift of prophesie.

*Qu.* After what sort?

*Ans.* A hand appeares, and deliivers him a Booke.

*Qu.* What was written in this Booke?

*An.* Woe and lamentation, chapter 3. 10.

*Qu.* What was hee bid to doe with the Booke?

*An.* Eate it: that is, imprint the words thereof in his heart.

*Qu.* Are none fit to be Gods messengers but such as receive his word into their hearts?

*An.* No: and meditate thereon, which is called an eating.

*Qu.* How was the taste of it in Ezekiels mouth?

*An.* As sweet as hony. chap 3. 3.

*Quest.* Did the people regard his message?

*Ans.* As they doe now adays Gods Preachers, very slightly.

*Qu.*

Quest. *Was hee discomforted thereby?*

An. No: God imboldened him, and gaue him a fore-head as hard as Adamant to out-face their rebellion, chap. 3.9.

Qu. *What if hee had beene discouraged and giuen way to their sinne?*

An. Then the people dying in their sinnes, their blood should haue beene required at his hands, chap. 4.18.

Quest. *Who may take heed by this lesson?*

Answ. All dumbe, idle, and illiterate Ministers.

Qu. *But hee teaching them and they not repenting, how then?*

An. Their blood should be vpon their owne heads, chap. 3.18 19.

Qu. *How did Ezekiel prophesie the destruction of Ierusalem?*

An. By the parable of his hayre, the one part whereof hee would burne, the other cut with a sword, and scatter the third in the wind, chap. 5.2.

Qu. *What did this signifie?*

Answ. That one part of the people should die through famine, the second be slaine, and the third led into captivity, chap. 5.22.

Quest. *This all this while is threatening, how doth the Prophet comfort them?*

An.

## Ezekiel

*An.* By shewing that a remnant should be saued, and they should be displeased for their sinnes, and finde mercy, ch. 6. 8.

*Qu.* How did God deliuer that remnant in time of vengeance?

*Ans.* By setting a marke vpon them whereby they were knowne, as hee doth vpon all his Elect, chap. 9. 6.

*Quest.* Rehearse the Prophets words of their deliuerance.

*An.* As sure as I liue (saith the Lord) I will bring you from the people, and will gather you out of the Countries, wherein you are scattered, with a mighty hand, and with a stretched-out arme, and in my wrath poured out, chapter 20. 33. 34.

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### Chapter 10. to 20.

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#### QUESTION.

**A**fter Iehoiakim, and the rest were led into captivity, those that remained still in Iudea, how did they liue?

*Ans.* Like murderers and idolaters, chap 11. 6.

*Quest.* Who misled them?

*An.* Iazani the sonne of Zur, and Pelatiah the sonne of Benaiah.

*Q.*

Qu. *What did they boast of?*

An. That God had vtterly forsaken those that were in captiuity, and giuen the land vnto them in possession, chap. 11.15.

Qu. *How was that reproach punished?*

Answ. Pelasiah one of their chiefe Princes was stricke with suddaine death. chap. 11.13.

Quest. *What may we learne by that example?*

Answ. That it is dangerous to mis-iudge of Gods secret iudgements.

Quest. *What doth Ezekiel say against false Prophets?*

An. That they should be consumed in the midst of their vanities, chap. 13.14.

Quest. *How did the false Prophets seduce the people?*

Answ. By sowing pillowes vnder their elbowes, and couering their heads with vailles.

Quest. *What is the meaning of that?*

Anf. They flattered them with security, and blinded their eyes with false delusions, chap. 13.8.

Quest. *Why doth GOD send false Prophets and vnlearned Preachers amongst his people?*

An. For their ingratitude, because they doe not hearken to the true Prophets.



## Ezekiel.

phets and Preachers, when they haue them: a fault to be much feared in England at this time.

*Quest. In the time of Gods wrath, may the wicked presume of safety for being in company with the godly?*

*An. No.*

*Qu. Your prooffe?*

*An. If (saith the Lord, by Iudæa) I send my sword through this Land, and say vnto it, destroy both man and beast in it, though Noah, Daniel and Iob, were in the middest of it, they should deliuer neither sonne nor daughter, but their owne soules by their righteousnesse, ch. 14. 17. 18.*

*Quest. How doth God (oftentimes) punish vs for sinne?*

*An. Euen by the same meanes, by which wee made our selues to sinne, as violence with violence, lust with lust, and as hee did with the Israelites, which caused the Egyptians, Assyrians, and Caldeans to punish them for Idolatry, amongst whom they had learned Idolatry, ch. p. 16. 37. 39.*

*Qu. Will God punish one for the sinne of another?*

*An. No, euery soule that sinneth shall suffer; the sonne shall not beare the iniquity of the father, neither shall the father*

father beareth the iniquity of the sonne,  
but the righteousness of the righteous  
shall be vpon him, and the wickednesse  
of the wicked shall be vpon himselfe, ch.  
18.20.

*Qu. How is it said then that God will  
punish the sinnes of the Fathers vpon the  
children to the third and fourth generation?*

*An. That is meant, if the children  
continue in the sinnes of their Fathers,  
but otherwise not.*

*Qu. If the righteous man become wicked  
what is his reward?*

*An. Condemnation.*

*Qu. If the wicked man forsake his wic-  
kednesse and liue vprightly, what is his re-  
ward?*

*An. Forgiuenesse, chap. 18.26,27.*

*Chapter 20. to 37.*

Q U E S T I O N.

**W**Hat sinnes besides Idolatry hastened  
the destruction of Ierusalem?

*An. Murdering of the Prophets: op-  
pressing the stranger: neglecting the  
fatherlesse and widdow: prophaning  
the Sabboath: sowing of dissention:  
committing of incest: taking of bribes:  
vsury*

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vsury and extortion, chap. 22. 6. 7. 8. 9. 10.  
11. 12.

*Qu.* Doe these finnes liue at this day?

*An.* Yea, in as ranke manner as they did then.

*Qu.* What is then to be feared?

*An.* Lest we should bee punished as they were.

*Qu.* You spake before of the Parable of the hayre, whereby Ezekiel shewed the manner of Ierusalems ouerthrow, shew mee by how many Signes and Parables he taught?

*An.* By fiftene, whereof one being past before, there remaines foureteene vnspoken of.

*Qu.* Rebearse them in order. What is the first?

*An.* The parable of the sixe men that came with swords, and one in white cloathing, with penne and inke in his hand, chap. 6.

*Qu.* What doth that signifie?

*An.* The fierce souldiers that should enter Ierusalem: and by him in white, the mercy of the Lord to marke such as should be saued.

*Qu.* What is the second?

*An.* The vision of the man in white, that tooke burning coales from the Altar, and scattered them abroad, chapter 10.

*Qu.*

*Qu. What doth that signifie?*

*An.* The burning of the Citie of Ierusalem.

*Qu. What is the third?*

*An.* The Parable of Ezekiels carrying forth of his stufte out of the Citie by night, chap. 12.

*Quest. What doth that signifie?*

*An.* That euen so the Israelites should be led with their burdens into captiuitie?

*Qu. What is the fourth?*

*Answ.* Of eating bread with trembling, and drinking water with trouble, chap. 12.

*Qu. What is signified by that?*

*An.* The torment of minde and affliction of body that should accompany the Israelites.

*Qu. What is the fifth?*

*An.* Setting vp a wall, and dawbing it with vntempered mortar, chap. 13.

*Quest. What doth that signifie?*

*An.* The false doctrine of the Prophets, when one did tell a lye, another would maintaine it.

*Qu. What is the sixth?*

*An.* The Parable of the Vine without fruit, chap. 15.

*Qu. What doth that signifie?*

*An.* That if Ierusalem, which was the congregation that God had taught did

## *Ezekiel.*

did not bring forth fruit of good living according to his doctrine, like the barren Vine, it should be throwne into the fire.

*Quest. What is the seventh?*

*An.* The two Eagles, chap. 17.

*Qu. What doth that signifie?*

*An.* The two Kings of Ægypt and Babylon, ordained for the scourges of Ierusalem.

*Qu. What is the eight?*

*An.* The Parable of the Lyon and Lyons whelpes, that were giuen to rauen and deuoure, and at the last were taken in trayles, chap. 19.

*Qu. What doth that signifie?*

*An.* By the Lyon is signified *Iehoa-chaz*, and by the whelpes his two sonnes, *Iehoiakim* and *Iehoiakin*, which deuoured the bloud of the Prophets, and at the last were all three taken in the snares of the Kings of Ægypt and Babylon.

*Quest. What is the ninth?*

*An.* The Parable of the Forrest consumed with fire.

*Qu. What doth that signifie?*

*An.* Ierusalem compared to a Forrest should be consumed with fire, chap. 10.

*Qu. What is the tenth?*

*An.* The Parable of the two Sisters,

*Abg.*



*Aholah and Aboliab*, which were proud, lascious and incontinent.

*Qu. What doth that signifie?*

*Answ.* The two Kingdomes of Iuda and Israel, which became Idolaters both, and therefore are compared to vnchaste women, that forsake their husbands to follow strangers, chap. 23.

*Quest. What is the eleauenth?*

*An.* The parable of the bad Shepherds, that fed and cloathed themselves of their flockes, yet neglected the care of them, suffering them to be scattered and deuoured.

*Qu. What doth that signifie?*

*An.* Carelesse Magistrates, that being set to rule and gouerne the people (so they may liue at ease) care not what becomes of their charge, but vse them with all tyranny and cruelty, chap. 43.

*Qu. What is pronounced against such Magistrates?*

*Answ.* The Lord will rise vp against them, and require the bloud of the people at their hands.

*Qu. What is the twelfth?*

*An.* The field of dead bones whereunto Ezekiel was brought by the Spirit of God.

*Qu. What doth that signifie?*

*An.* That as God in the sight of

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*Ezekiel* (did gather the dead bones together) cloathed them with sinewes and flesh, and breathed life into them, raising them in the perfect shape of men as they had liued before: so sure it was, and much more certaine, that hee was able to bring back his children from captiuitie.

*Qu. Of what is that a signe vnto vs else?*

*Ans.* Of the resurrection of our bodies after death.

*Qu. What is the thirteenth?*

*An.* The parable of the seething pot, wherein were diuers ioynts which were taken out by peece-meale, and the pot left empty to melt vpon the coales.

*Qu. What doth that signifie?*

*Ans.* The hot vengeance of God against Ierusalem, the destroying of the people by little and little, and the trying of the remnant like mettall in the fire.

*Qu. What is the fouretcenth?*

*An.* The parable of the death of *Ezekiels* wife.

*Qu. What doth that signifie?*

*An.* That as God tooke from him her that was the pleasure of his eyes: so would hee pollute his Sanctuary that was the pride and pleasure of the Israelites, chap. 24.

*Qu.*

Qu. *Against what strange Nations did Ezekiel prophesie?*

An. Against the Ammonites, Moabites, Idumeans, Philistines, Tyre, Zidon, Ægyptians, Assyrians, Gog and Magog, and in them against all the enemies of Gods Church.

Qu. *What did Ezekiel prophesie against these people?*

An. Destruction.

Quest. *Why?*

An. Because they reioyced at the misery of his people, and were as pricking thornes in the house of Israel.

Quest. *How should they be destroyed?*

Answ. In the same manner that they had destroyed the Iewes, and with more cruelty.

Qu. *By whom?*

Answ. By the Babylonians.

Qu. *Of what comfort did Ezekiel prophesie, beside the returne of the Iewes?*

Anf. Of the comming of Christ the true shepheard, that should giue his life for his sheepe, chap. 34. 23.

Qu. *That, and all other blessings of God, why are they bestowed vpon vs?*

An. Not for our deserts, but through the mercy of God, chap. 36. 21.

## Ezekiel.

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### Chapter 37. to 46.

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#### QUESTION.

**VV**hat doth Ezekiel prophesie of in these last Chapters?

*An.* Of the reedifying of the Citie and Temple of God, of the service and orderly gouernment that should be amongst them, as had beene before.

*Qu.* What is meant by the waters that Ezekiel saw issue from the Temple?

*An.* The graces that should be bestowed vpon the Church, vnder the Kingdome of Christ, chap. 37. 1.

*Qu.* What is meant by the rising of the waters?

*An.* That Gods graces should encrease, not decrease, chap. 37. 5.

*Qu.* What by the multitude of trees that stood on the one side, and on the other of the waters?

*Answ.* The multitude of those that should be refreshed by the doctrine of Christ. chap. 37.

*Qu.* What by the meeting of these several waters in one Sea?

*An.* That all the world should be refreshed with the Gospell, and be as

were one Temple to the Lord.

*Quest. What is meant by the wholesome-  
nesse of the water?*

*Ans.* The purity and wholesomenesse  
of the doctrine of the true Church.

*Quest. What by the Fishers?*

*Ans.* Gods Preachers.

*Qu. What by the multitude of fishes?*

*Ans.* The great number of hearers.

*Qu. What by the marshes and myerie pla-  
ces?*

*Ans.* The wicked and reprobate.

*Qu. What by the fruitfulnessse of the trees  
that grew on each side?*

*Ans.* The prosperity of the faithfull.

## DANIEL.

### Chapter 1. to 4.

### QUESTION.

**W**hen was Daniel called?

*Ans.* In the time that Ezekiel li-  
ued, and when the Iewes were captives  
in Babylon

*Quest. Who was the King of Babylon?*

*Ans.* Nebuchadnezzar.

*Qu. Besides the people what did Nebu-  
chad-*



*Daniel.*

*Nebuchadnezzar bring with him from Ierusalem?  
c' ap. 1. 2.*

*An.* The vessels of the Temple of the Lord.

*Qu.* *What did hee with them?*

*An.* Placed them in the Temple of his God, chap. 1. 2.

*Qu.* *How did Nebuchadnezzar dispose of the Iewes?*

*An.* Hee commanded *Ashpenaz* the master of his Eunuches to cu'll out of the Hebrew sons, certaine that might be trained vp to serue him, chap. 1. 3.

*Qu.* *What kinde of persons should those sonnes be?*

*An.* Such as were noble, witty, and of comely stature.

*Quest.* *What should be done vnto those yong Gentlemen?*

*Ans.* They should be instructed in the language and customes of the Caldeans, chap. 1. 4.

*Qu.* *To what purpose?*

*An.* That they might so forget their owne countrey, and their countries Religion.

*Qu.* *How long should they be trayned on this fashion?*

*An.* Three yeares, chap. 1. 5.

*Qu.* *What allowance should they haue?*

*An.*

*An.* Meate and drinke from the Kings Table, chap. 15.

*Quest.* Who were the chiefe among them?

*An.* Daniel, Sydrach, Misach, and Abed-nago.

*Qu.* How did these like of the Kings allowance?

*Ans.* They would not eate of it.

*Qu.* Why?

*An.* Because they would not be defiled with the portion of the Kings meat which was giuen them, to make them forget their accustomed sobriety, chap. 1.8.

*Qu.* What did the chiefe of the Eunuchs then?

*An.* Was afraid that they would not looke so well as the rest of their brethren, and so the King would be incensed, chap. 1.10.

*Qu.* But what did Daniel?

*An.* Intreated their Gouvernour to try them tenne daies with Pulse and water, and if at the ten daies end they looked not so well as their other fellowes, hee should deale with them as hee thought good, chap. 1.13.

*Quest.* Did their Gouvernour giue consent?

*Ans.* Yes.

## Daniel.

*Quest.* And how were they at ten daies end?

*An.* They were in better liking then all the rest that did eate of the portion of the Kings meate, chap. 1. 15.

*Qu.* What may we learne by that?

*An.* That with the blessing of God, the poore mans dish is as cherishing as the rich gluttons delicates.

*Qu.* What gifts did God bestow upon these foure children?

*An.* The gifts of knowledge and vnderstanding.

*Quest.* Besides these, what gaue hee to Daniel?

*An.* The gifts of Prophecie, and to interpret dreames and visions, chap. 1. 17.

*Qu.* When they were brought before the King, how did hee like of them?

*An.* He found them wiser then all his Inchanters and Astrologers, chap. 1. 20.

*Qu.* What did the King then?

*An.* Dreamed a dreame which hee could not remember, chap. 2. 1.

*Quest.* Of whom did hee aske counsell?

*An.* Of his Inchanters, chap. 2. 2.

*Quest.* Did they tell him what was his dreame?

*Answ.* No, they could not, chap. 2. 10.

*Qu.* How did the King take it?

*An.* He commanded not onely they, but

but all the wise men of Babel should be put to death, of which number was Daniel, Sydrach, Misach, and Abednago, chap. 2. 12.

*Quest. How did they escape?*

*An.* Daniel entreated respite of the King, and hee would tell him his dreame, and the interpretation thereof.

*Quest. Did the King giue him respite?*

*An.* He did, chap. 2. 16.

*Qu. Whither went Daniel then?*

*Answ.* To his other brothers, ch. 2. 17.

*Quest. What to doe?*

*Anf.* To haue them ioyne in prayer with him to their God, that it would please him to reueale this mystery vnto him, chap. 2. 18.

*Quest. What successe had they in their prayer?*

*An.* God shewed Daniel the dreame, and the interpretation thereof, ch. 2. 19.

*Qu. Went hee presently to the King?*

*Answ.* No, hee gaue God thanks first; and prayesd his holy name, chap. 2. 19.

*Quest. What was the dreame?*

*An.* An Image, the head whereof was gold, the breast and armes silver, the belly and thighes brasie, the legges yron, the feet part yron, part clay.

*Q. How long did it seeme to stand before the presence of the King?*

## Daniel.

*An.* Till a stone cut witho ut hands smote it in peeces, and scattered it like the chaffe of summer flowers.

*Qu.* What became of the stone?

*Ans.* It turned to a great mountaine, and filled the whole earth, chapter 2. 31 to 35.

*Qu.* What was Daniels interpretation of the dreame?

*An.* By gold, siluer, brasse, and yron, were meant the foure Monarchies of the world,

*Quest.* Which was likened to gold?

*An.* The Babilonians.

*Quest.* Which to siluer?

*Ans.* The Persians.

*Quest.* Which to brasse?

*Ans.* The Macedonians.

*Qu.* Which to yron and clay?

*An.* The Romanes. And as these met. rals did excel one another in goodnesse, so should all the foure Ages: growing still worse and worse, till the comming of Christ.

*Qu.* What is meant by the Stone?

*Ans.* The Kingdome of Christ, that should come at the end of these: which should ouerthrow the last, and remaine when all the rest were extinct.

*Qu.* How did the King reward Daniel for the interpreting his dreame?

*Ans.*



*An.* Made him a great man, & a chiefe Ruler ouer the Prouince of Babell.

*Qu.* In this prosperity did Daniel forget his brethren?

*An.* No: hee made request to the King for them, and hee aduanced them likewise to great offices.

*Qu.* In what place?

*An.* In the Prouince of Babell, but Daniel sate as chiefe Iudge in the Kings gate, chap 2.49.

*Quest.* What befell afterward?

*An.* The King set vp an Image, and commanded it to be worshipped.

*Quest.* Where did hee set it?

*An.* In the plaine of Dura.

*Qu.* What was the penalty of them that did not bow to this Image?

*An.* To be burnt in a fiery furnace.

*Qu.* To what end did the King ordaine this ceremony?

*An.* Because he feared the Iewes (by their Religion) would haue altered the state of his common-wealth, and therefore hee meant to bring all to one kinde of Religion.

*Qu.* Who did refuse to worship this Image?

*An.* Sydrach, Misach and Abednago.

*Qu.* How were they dealt withall?

*An.* Accused, and brought before the

*Qu.*

## Daniel.

*Quest.* Why brought they not Daniel as well as them?

*Ans.* It seemeth they were afraid to accuse him, by reason of his great fauour and authority with the King.

*Quest.* What did the King to Sydrach, Misach and Abednago.

*An.* Threatned them first, but when they would not yeeld, he commanded them to be bound and cast into the burning furnace.

*Qu.* Were they destroyed by the fire?

*Ans.* No: then God in whom they trusted, sent an Angell vnto them, that preserued them, and burnt the Kings Officers, chap. 3.

*Qu.* What did this to the King?

*Ans.* Astonisht him, so that hee bade them cometh.

*Quest.* When they came forth, was any thing about them perisht?

*An.* Not so much as an haire of their heads; nay, their garments retained not so much as any scent of the fire, ch. 3 17.

*Quest.* By what was this miracle done?

*An.* As well to confirme the faith of his seruants, as to make the King confesse the God of heauen to be of power aboue his Idols.

*Qu.* Did the King make any such confession?

*An.*

*An.* Yes, and ordained a Law, that whosoever blasphemed the God of Sydrach, Mysch and Abednago, should bee torne in picces, chap. 3.29.

Chapter 4. to 8.

QUESTION.

**H**ow oft did the King dreame?

*An.* Twise.

*Qu.* What was his latter dreame?

*AA* A tree in the midst of the earth, tall and spreading, so that the fowles of the ayre did build in it: the beasts of the field were covered with the shadow, and all flesh fed of the fruit thereof. Then hee beheld a Watch man, and an Angell descending from Heauen, that said, cut downe the tree, breake his branches, shake off his leaues, and scatter his fruit, that the beasts may flie from vnder it, and the birds from off the branches: Neuertheless, leaue the stump of his roote in the earth, and binde it with a band of yron amongst the grasse, and let it be wet with the dewe of heauen, and let his heart be changed from man to beast, and let his portion bee amongst the beasts of the field,

## Daniel.

field, till seauen yeares be past ouer him,  
chap. 4. 8. to 13.

Qu. *What was Daniels interpretation?*

An. That the tree did represent the Kings person; the height, bredth, and fruitfulness thereof, his magnificence and pompe; the cutting of it downe, his disposition to liue among the beasts of the field for seauen yeares, till hee did confesse the most High to beare rule ouer the Kingdomes of men, and to dispose of them according as hee pleased.

Qu. *Why did God send this vision to the King?*

An. To admonish him of his intollerable pride and blasphemy.

Qu. *Was hee conuerted at the interpretation thereof?*

An. No, but continued still in his pride, till God draue him from his Kingdom.

Qu. *When was hee restored?*

Ans. At the end of seauen yeares, when hee confessed his sinne, and glorified God.

Qu. *What became of him afterward?*

Ans. His Kingdom was augmented, and hee dyed in peace, chap. 4. 33.

Qu. *Who succeeded him?*

An. Evilmerodach, and then Balthazar.

Qu. *What did Balthazar?*

An.

*An.* Made a feast to a thousand Princes, and dranke wine.

*Qu.* At what time?

*An.* Euen when *Darius* had besieged the City.

*Qu.* What Plate had he to drinke in?

*Answ.* The holy vessels of the Lord, which *Nabuchadnezzar* brought from Ierusalem.

*Qu.* Who drunke in them?

*An.* He, his Princes, Wiues, and Concubines.

*Quest.* Was God displeased therewith?

*An.* Yes.

*Qu.* How did he shew his displeasure?

*An.* By a hand-writing vpon the wall.

*Qu.* What was the writing?

*An.* God hath numbred thy Kingdome, and hath finished it. } *Mene.*

Thou art weighed in the Ballance, and found too light. } *Tekel.*

Thy Kingdome is diuided to the Medes and Persians. } *Peres.*

*Qu.* Who read it?

*An.* Daniel.

*Qu.* What was his reward?

*Anf.* A purple roabe, a chaine of gold, and to be made the third Ruler in the King-



## Daniel.

Kingdome, chap. 5.

*Quest. How long liued Belshazzar after this?*

*An. He was slaine that night.*

*Quest. Who succeeded him?*

*Answ. Darius.*

*Qu. How old was he when hee tooke the Kingdome?*

*An. Threescore and two yeares old, chap. 5. 31.*

*Quest. What fauour found Daniel with Darius.*

*Answ. He made him one of three that commanded a hundred and twenty Gouernours, which were set ouer the whole Kingdome of Babylon, chap. 6. 2.*

*Qu. How did his fellow-Officers take it, that hee being a stranger should be equal with them in authority?*

*An. Enuyed him.*

*Qu. Was that all?*

*An. No: they laid a snare to intrep his life.*

*Qu. How was that?*

*An. They caused the King to make a decree, and seale it, that who soeuer did preferre any petition, either to God, or man, for thirty daies (but to the King) should be cast into the Lyons denne.*

*Qu. How did they know this would intrep Daniel?*

*An.*

*An.* Because they knew that hee was religious, and thrice euery day vsed to pray vnto his God.

*Quest.* Did Daniel (for this Decree) re-  
fraine from prayer?

*An.* No.

*Qu.* Why?

*Ans.* Because hee knew it was better to disobey man then God.

*Qu.* Where did his enemies espie him at prayer?

*An.* In the window of his house which opened towards Ierusalem.

*Qu.* Did they straight way attach him?

*An.* No: they told the King first.

*Qu.* How did hee take it?

*An.* He was much grieved for Daniel.

*Qu.* He might then haue pardoned him.

*An.* He could not because of the Law.

*Quest.* How then?

*Ans.* Daniel was attached and throwne into the Lyons den, and a stone put vp-  
on the mouth of the Caue.

*Qu.* Where was the King at that time?

*An.* In presence, and sealed the stone with his signet, that the Law might bee thoroughly executed.

*Qu.* What said the King to Daniel when hee was let downe?

*An.* He comforted him.

*Qu.* How?

*An.*

## Daniel.

*Ans.* In these words: Thy God whom thou alwaies seruest, euen hee will deliuer thee.

*Qu.* Whither went the King?

*An.* To his Palace.

*Qu.* How did hee rest all night?

*An.* He could not sleepe, chap. 6. 18.

*Quest.* What did hee in the morning?

*An.* Rose early and came to the Caue.

*Qu.* What said he when he came thither?

*An.* Cryed aloud, and asked Daniel if his God had deliuered him.

*Qu.* What answered Daniel?

*An.* That God had sent an Angell, and stopt the mouthes of the Lyons, chap. 6. 22.

*Qu.* Was Daniel then taken up?

*An.* Presently; and his accusers, their wiues, and children, cast downe in his stead.

*Qu.* How did the Lyons vse them?

*An.* Tore them in peeces.

*Quest.* What did this miracle worke in Darius?

*An.* Two things: great joy, and a publication of a decree.

*Qu.* What was the decree?

*An.* That all Nations should tremble and feare before the God of Daniel?

*Quest.* Which was the first vision that Daniel had?

*An.*

*An.* The vision of the foure beasts.

*Qu.* What is understood by that?

*An.* The foure Monarchies before spoken of.

*Qu.* Of the foure which was the first?

*An.* The Romane Monarchy.

*Quest.* Why?

*An.* Because in it sprang vp the most persecutors of the Church of God, chap 7. 25.

Chapter 8. to 12.

QUESTION.

**W**hat was Daniels second vision?

*Ans.* The Ramme with two hornes, and the Goate with one.

*Qu.* What is understood by the Ramme with two hornes?

*An.* Darius, and his two Kingdomes of the Medes and Persians.

*Qu.* What understand you by the Goate with one horne?

*An.* Alexander, sole King of Macedonia, that slew Darius, and became Monarch of the world.

*Qu.* Who succeeded Alexander?

*An.* The Empire was diuided into foure parts by foure of his Princes: whereof,

## *Hosea.*

whereof *Cassander* had *Macedonia*; *Seleucus* *Syria*, *Antigonus* *Asia* the lesse; and *Ptolemus* *Egypt*.

Qu. Who succeeded *Seleucus*?

An. His sonne *Antiochus*.

Qu. What was hee?

An. A great persecutor of the Church,  
chap. 8. 12.

Quest. How was he put downe?

Answ. By the hand of God.

Qu. Did *Daniel* see the end of their captivity?

An. Yes, and it was told in a vision how many yeares it should be from the building of the Temple to the comming of Christ.

Qu. How many yeares should that be?

An. Foure hundred thirty and foure yeares.

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## HOSEA.

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Chapter 1. to 6.

### QUESTION.

VVhen did *Hosea* prophesie?

An. In the daies of *Uzziah*, *Isaiah*, *Ahaz*, and *Ezechiah*, Kings of *Iudah*, and in the daies of *Jeroboam* King of *Israel*, chap. 1. 1.

Qu.



Quest. How long did hee prophesie?

An. Seauenty yeares.

Quest. wherein stood his doctrine?

An. In alluring and deterring.

Quest. How did hee allure the people?

An. By the sweetnesse of Gods promises.

Qu. What to doe?

An. To obey and loue him.

Quest. How did hee deterre them?

An. By threatning Gods plague to fall vpon them.

Qu. For what?

An. For their vicious and wicked liuing.

Qu. Was Idolatry vsed in those daies?

An. Very much.

Qu. Where?

An. In the Synagogue and other places.

Qu. What doth the Prophet call the Synagogue?

An. Diblaim : that is, rottennesse.

Qu. What doth hee call the people?

An. Gomer : that is, corruption, the daughter of rottennesse.

Quest. Why doth hee vse these tearmes?

An. To shew the filthinesse of their Idolatry, chap. i.

Qu. What is the fruit of corruption?

An. Lo-ammi ; that is, not my people.

Qu.

## *Hosea.*

*Quest. What is understood by that?*

*An.* That so long as we delight in sin, we are not Gods people.

*Qu. What is the fruit of sinne?*

*An.* Destruction.

*Qu. What causeth destruction?*

*An.* Want of knowledge: chap. 4. 6.

*Qu. How commeth want of knowledge?*

*Answ.* By neglecting Gods Word.

*Qu. What doe we fall into for want of knowledge?*

*An.* Into all manner of sins, as swearing, lying, killing, stealing, and whoring, chap. 4. 2. 3.

*Qu. What is requisite for the preventing of these evils?*

*An.* Instruction,

*Quest. From whom?*

*Answ.* From the learned.

*Qu. What will the Lord doe to the Minister that is not able to instruct?*

*An.* Cast him off.

*Qu. What to the people, that being instructed doe not follow?*

*An.* The same, chap. 4. 6.

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### *Chapter 6. to 41.*

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#### *QUESTION.*

**VV***hat is the fruit of affliction?*

*An.* It causeth vs to seek to God,

as the wounded to the Physician.

*Qu.* Will God be ready to receive vs?

*An.* Yes, and to heale vs as hee did hurt vs.

*Qu.* How must we come to the Lord?

*An.* With Obedience in heart towards him, and Loue towards our neighbours, chap. 6. 6.

*Qu.* How will he entertaine vs?

*An.* Hee will be our God, and wee shall be his people, chap. 2. 23. Hee will be ioyned to vs, as the Bridegroom to his Bride, neuer to be separated, ch. 2. 20.

*Quest.* But if we keepe aloofe, and come not at him, what will hee doe?

*An.* Hee will forsake vs as we forsake him.

*Qu.* For what doth the Prophet complaine against the King?

*An.* For surtetting and excesse, ch. 7. 4.

*Qu.* For what against the people?

*An.* For flattering their King in his wickednesse.

*Qu.* For what else?

*An.* When they cryed, they did not cry to him, chap. 7. 4. When they sought helpe, it was at the hands of men, chap. 7. 11.

*Qu.* How doth God deale with vs when we flye from him to the helpe of men?

*An.* Spreads a net before our feet, and in-

*Hosea.*

intangles vs in our owne deuices, chap.  
7.12.

*Qu.* Whither did Israel flye for helpe?

*An.* To Ægypt.

*Qu.* What found they there?

*Ans.* Nettles in their pleasant places,  
and thornes in their Tabernacles, chap.  
9. 6.

*Qu.* How were they plagued at home?

*An.* With famine and slaughter.

*Qu.* With famine, how?

*An.* The floure and the wine-presse  
did not feed them, and the new wine fail-  
ed them, chap. 9. 2.

*Qu.* With slaughter, how?

*An.* Ephraim (saith the Lord) shall  
bring forth his children to the murder-  
er, chap. 9. 3. & 14. 15.

*Qu.* Was this the last of their punish-  
ments?

*Ans.* No: Samaria the chiefe Citie of  
Israel was destroyed, as the foame vpon  
the water, chap. 10. 7. And the rest of the  
Cities the sword fell vpon, and deuoured  
them, chap. 11. 6.

*Qu.* What became of the people that sur-  
uined?

*An.* They were led away into Assyria,  
chap. 11. 5.

*Qu.* How doth God expresse the terrour  
of his iudgements against the wicked?

*An.* In comparing himselfe to a whirlewinde, them to chaffe; himselfe to a Lyon, and them to his prey; whom we will scatter and deuoure, chap. 13. 3. 1

*Quest.* How doth hee expresse his fauour to the godly?

*An.* Hee will say to death, I will be thy death; and to the graue I will be thy destruction, for their deliuerance, chap. 12. 14.

*Qu.* How doe the wicked measure the fauour of God?

*An.* By outward prosperity, chap. 12. 8.

*Qu.* How doe the godly measure his fauour?

*An.* By inward graces.

*Qu.* How might Samaria, and the whole Kingdome of Israel, haue auoided their ruine?

*Answ.* By hearkning to their Prophets that told them of it long before.

*Qu.* Are not wee admonished in the like manner in these daies?

*An.* Yes.

*Qu.* By whom?

*An.* By Gods Preachers.

*Quest.* What must we learne?

*Answ.* By the harmes that fell to Israel to auoide the like threatned to vs, if wee forsake not our wickednesse.



*Ioel.*

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IOEL.

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QUESTION.

**VV**hat doth Ioel teach?

*An.* Repentance.

*Qu.* How?

*Answ.* By telling Iudah of the great plague that was fallen vpon them for their sinnes.

*Qu.* What was the plague?

*An.* Famine.

*Qu.* In what manner?

*An.* Their corne and fruit-trees were destroyed.

*Quest.* How?

*An.* By Caterpillars, and other cankrous wormes, chap. 1. 4.

*Qu.* What was the efficient cause of this plague?

*An.* Drunkenesse, and surfetting, chap. 1. 5.

*Qu.* What was the effect?

*An.* Men howled, and cattle pined, chap. 1. 10. 18.

*Qu.* What is the meanes to auoide such and the like plagues?

*An.* Repentance and prayer, ch. 2. 14.

*Qu.*

Quest. But Iudah not reformed by this plague, what other doth Ioel prophesie shall fall upon them?

An. The sword:

Qu. By whose practise?

An. The King of the Assyrians.

Qu. What kinde of fellow doth hee describe him to be?

An. One, before whose face should stand terrour, and behind his becke destruction, chap. 2. 3. 6.

Quest. How doth hee teach vs to auoide this plague?

Ans. By Repentance, likewise, and Prayer.

Qu. What doth the Lord promise vs if we doe repent?

An. For scarcitie, abundance: I will send you Corne, and Wine, and Oyle, (saith the Lord) and you shall be satisfied, chap. 2. 19. and for warre, peace: I will remoue farre from you your enemies, chap. 2. 10.

Qu. What doth he promise beside?

An. Increase of spirituall graces, and the confusion of them that were their enemies, chap. 3. 7. 8.

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AMOS.

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QUESTION.

**O**F what birth was Amos?

*An.* A poore heardmans sonne.

**Qu.** Where was hee borne?

*An.* At Tecca, a poore Towne, sixe miles from Ierusalem.

**Qu.** In whose daies did hee prophesie?

*Answ.* In the daies of *Vzziah* King of Iuda, and *Ieroboam* King of Israel.

**Qu.** How doth hee procure authority to his doctrine, considering hee was of so base a parentage?

*An.* By saying that his words are the words of God, chap. 3. 3.

**Qu.** Against whom doth hee first prophesie?

*An.* Against *Damascus*, the *Philistims*, *Tyre*, the *Idumeans*, *Ammonites*, and *Moabites*.

**Qu.** What was his purpose in that?

*Answ.* To shew if God punished the sinnes of such as scarce had any knowledge of him, much more would hee afflict the Iewes whom hee had from age to age nursed vp in his discipline.

*Qu.*

*Qu.* Against whom doth hee next prophesie?

*Answ.* Against the Kingdomes of Israel and Iuda.

*Quest.* What sinnes of theirs doth hee find out?

*An.* Cruelty, presumption, security, lacke of pittie, hoording vp of corne, and couetousnesse.

*Qu.* How were they cruell?

*An.* They turned iudgement into wormewood; that is, instead of equity they executed oppression, chap. 5. 7.

*Qu.* What was their punishment for that sinne?

*Answ.* They should build houses and not dwell in them; and plant vineyards and not eate the grapes thereof, chap. 5. 11.

*Qu.* Why?

*An.* Because the foundations were laid by the ruine of the poore.

*Qu.* How were they presumptuous?

*An.* Notwithstanding Gods threatnings, they still thought themselves innocent.

*Qu.* How doth kee reprove that sinne?

*An.* By asking a question.

*Qu.* What is the question?

*An.* Can a trumpet be blowne in the City, and the people not be afraid: that

*Amos.*

is, can God by his Prophets cry out against sin, and the people thinke there is no sinne? chap.3.6.

*Quest. How were they secure?*

*An.* They stretch themselves vpon beds of Iuory, eate the Lambes of the flocke, had musicke, dranke wine in bowles, but no man pittied the poore, chap.6.4.5.6.

*Quest. What is the punishment of such people?*

*An.* Their feasts shall be turned to mourning, their songs to lamentation, and their ease vnto vnrest, chap.8.10.12.

*Quest. How were they covetous?*

*An.* They swallowed vp the poore, chap.4.

*Qu. How was that?*

*An.* By hoording vp things necessary for food and cloathing, and so procuring a dearth, that they might sell deare euen the very refuse of their Merchandise, and make their great measure small, and their weight little, chap.8.5.6.

*Qu. What hath the Lord sworne he will doe to such people?*

*Ans.* Hee hath sworne by the excellency of *Iacob*, that he will neuer forget any of their workes, chap.8.7. Though they dig into hell, thence hee will fetch them: though they climbe vp to heauen, from



from thence will hee bring them; though they sinke into the bottome of the sea, there will hee command the Serpent to bite them: and though they goe into captiuitie, hee wil follow them with the sword, and set his face against them, there shall be no way for them to escape, chap. 9. 2 3. 4.

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OBADIAH.

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QUESTION.

WHAT sinne doth Obadiah com-  
V V plaine of?

Answ. The lacke of charity.

Qu. In whom?

An. In brother towards brother.

Qu. Who were they?

An. The Edomites against the Israelites.

Qu. How were they brothers?

An. The Edomites came of Esau, and the Israelites of Iacob?

Quest What wrong did the Edomites to the Israelites?

An. Ioynd with their enemies, reioyced at their destruction, and holpe to beare away the spoyle, chapter 1. 11.

12. 13.

M 4

Qu.

## *Jonah.*

*Qu. How did God punish them?*

*An.* Hee made the house of *Jacob* a fire, and the house of *Ioseph* a flame, and set the Edomites betweene them as stubble to be deuoured, chap. 1. 18.

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## IONAH.

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### QUESTION.

**VV***Hether was Iona sent?*

*An.* To Niniueh, the chiefe Citie of the Assyrians.

*Qu. What to doe?*

*An.* To preach?

*Quest.* Did hee obey the commandement of God?

*An.* No: he broke it.

*Qu. How?*

*Ans.* He went another way.

*Qu. Whither?*

*An.* To Tarshish.

*Qu. What moued him to doe so?*

*An.* His owne reason.

*Qu. Why?*

*An.* Because he thought if the Iewes repented not by his doctrine, much lesse would the Heathen.

*Quest.* How did he for passage?

*Ans.* Hired a ship, and paid his fare.

*Qu.*

*Qu. When he was at sea, what happened?*

*An. A Tempest.*

*Quest. Who caused that Tempest?*

*Ans. God.*

*Qu. To what end?*

*An. To checke the disobedience of  
Jonah.*

*Qu. What did Ionah during the tem-  
pest?*

*An. Sleepe.*

*Qu. What did the Marriners?*

*An. Studied to finde the cause of this  
disturbance.*

*Qu. After what manner?*

*An. By casting of Lots.*

*Qu. To whom fell the Lot?*

*An. To Ionah.*

*Qu. What did the Marriners with Io-  
nah?*

*An. Threw him into the Sea.*

*Qu. Was hee drowned?*

*An. No, though his sinne deserued it,  
yet God preserued him.*

*Quest. How?*

*An. Hee sent a Whale that swallowed  
him.*

*Q. 1. What followed?*

*An. The tempest ceased, and the Ma-  
riners glorified God.*

*Qu. But what did Ionah being in the  
fishes belly?*

*Jonah.*

*An.* Thought vpon his sinne, and cryed to the Lord.

*Quest.* How did the Lord deliuer him?

*Answ.* Caused the Fish to cast him vp vpon the dry land.

*Qu.* How long had hee beene in the Fishes belly?

*An.* Three daies and three nights:

*Qu.* And what followed then?

*An.* The Lord spake to *Jonah* the second time, and bad him arise and goe to *Niniueh*, and preach Repentance.

*Qu.* Did hee now obey?

*An.* Yes, and cryed in the streets. Yet forty dayes, and *Niniueh* shall be ouerthrowne.

*Quest.* How did the people entertaine his doctrine?

*An.* With feare and trembling.

*Qu.* What did they?

*An.* Proclaimed a fast from the greatest to the smallest, the King himselfe rose from his Throne, cast off his robe, and put on sack-cloth, commanding all his subiects to doe the like, and that neither man nor beast should taste food, till they had cryed to the Lord for mercy.

*Qu.* When the Lord saw their repentance, what did hee?

*An.* Turned away his wrath, and saved their Citie.

*Quest.* How did Jonah take their deliverance?

*An.* He was angry.

*Quest.* Why?

*An.* Because being a Prophet, hee should be found false of his word, and therefore began to vpbraid God,

*Quest.* In what manner?

*An.* O Lord (said he) was not this my saying when I was yet in my Countrey? That thou wast a gracious God, mercifull, and slow to anger, and repentest thee of euill, for which cause I fled to Tarshish. Therefore I beseech thee take my life, rather then let me liue in infamy.

*Qu.* Whether went hee then?

*Ans.* Out of the Citie, to see if after forty daies the Lord would destroy the Citie.

*Qu.* On which side of the Citie sate hee?

*An.* On the East side.

*Qu.* How was hee couered?

*An.* Hee built him a Booth.

*Quest.* What did God cause to grow ouer him to shadow him?

*Ans.* A Gourd.

*Quest.* What became of the Gourd?

*An.* The next morning a worme struck it; and it withered.

*Qu.*



## *Jonah.*

*Qu. Did Jonah suffer any inconuenience by that?*

*An.* The Easterne winde and Sunne beames beate vpon *Jonahs* head, and made him faint, so that hee was grieved for losse of his gourd.

*Qu. What said the Lord to him then?*

*An.* Hast thou pittie (said he) on the gourd, for which thou hast not laboured, nor made it grow, which came vp in a night and perished in a night; and wouldest thou not haue me pittie *Ninive*, wherein there are sixescore thousand persons that cannot discern the right hand from the left, and also much cattle?

*Qu. What learne we by this?*

*An.* That wee must not measure the prouidence and mercy of God, after the square of our humane affections.

*Qu. What was the finall cause of sending Jonah to *Ninive*?*

*Ans.* By the sodaine repentance of these *Heathen* people to reprove the obduracie and hardnesse of heart in his owne children, that many yeares were called vpon, and these but few daies,

## MICAHA.

## QUESTION.

**W**Hat sinnes doth Micah reprove?

*An.* The contempt of Gods word.

**Qu.** How did the Iewes contemne the word?

*An.* In forbidding the Prophets to prophesie.

**Q<sup>1</sup>.** What persons did hee reprove?

*An.* The Princes.

**Qu.** For what did hee reprove them?

*An.* For selling Iustice for mony, and eating the flesh of the people, slaying off their skinned, breaking their bones, and chopping their flesh to pieces, chap. 3. 1. 3.

**Quest.** What is understood by that?

*An.* Their pilling and polling of the Common wealth.

**Quest.** Whom else doth hee reprove?

*An.* The Prelates for their couetousnesse and Symony, chap. 3. 11.

**Quest.** And whom else?

*An.* The rich Marchant.

**Qu.** For what?

*An.* Because he is full of lies and deceit, chap. 6. 12.

**Qu.**

## Nahum.

*Qu. What are the vertues he commended?*

*An. Silence and patience, chap. 7. 5. 6*

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## NAHVM.

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### QUESTION.

**VV** *Hat doth Nahum teach?*

*An. That it is dangerous to resolve to live in the feare of God, and fall from it againe.*

*Qu. By whose example?*

*An. By example of the Niniuites.*

*Quest. Did they so?*

*An. Yes, they quickly forgot the preaching of Ionah, and the mercy that God shewed them at that time, & turned againe to their former iniquity, for which Nahum prophesies their destruction.*

*Quest. And were they then destroyed?*

*Answ. Yes.*

*Qu. By whom?*

*An. By the Caldeans.*

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## HABAKKVK.

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### QUESTION.

**VV** *Hat did Habakkuk preach agaynst?*

*An. The pride and tyranny of the*

C

Caldeans, that were puffed up with their spoiles and victories.

*Qu. What doth hee compare the men of this world unto?*

*An. To fishes.*

*Qu. What is his reason?*

*Ans. Because as amongst Fishes the great deuoure the small, so is it amongst men, chap. 1. 14.*

*Qu. How loathsome is tyrannie and pride?*

*An. So loathsome, that the very stones of the wall shal cry out against it, ch. 2. 11.*

*Qu. What did hee prophesie should be the end of the Caldeans?*

*Ans. Ruine and destruction.*

*Qu. By whom?*

*Ans. By the Medes and Persians, chap. 2. 8.*

## ZEPHANIAH.

### QUESTION.

**V**hen prophesied Zephaniah?

*An. In the daies of Iosiah King of Iudah.*

*Quest. How did hee terrifie the wicked?*

*Ans. By foretelling them of their vtter destruction, and carrying into captiuitie.*

*Qu. How did hee comfort the godly?*

*An.*

## *Haggai.*

*An.* By prophecyng their returne,  
and happinesse, and the reuenge God  
would take vpon their enemies.

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## HAGGAI.

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### QUESTION.

**VV***hich are the three last Prophets?*

*An.* Haggai, Zachary, Malachy.

*Qu.* *When were these three sent?*

*An.* After the seauenty yeares of capti-  
uity were expired.

*Qu.* *For what cause?*

*An.* To comfort the people, and to  
incourage them to haste the building of  
the Temple.

*Qu.* *Were they slacke in that businesse  
then?*

*An.* Yes, preferring their owne pri-  
uate gaine, in toylng for wealth, and  
building themselves faire houses, before  
the glory of God.

*Qu.* *What was the reason?*

*An.* They had no reason at all, yer as  
corrupt men that neuer want policy to  
excuse their vile disposition, they pre-  
tended the time was not yet come, chap.  
1. 2.

*Quest.* *Who reprovcd them?*

*Ans.* God first, and Haggai afterward.

*Qu.*



*Qu. How did God reprove them?*

*An.* By sending a famine amongst the.

*Qu. How did the Prophet reprove them?*

*An.* By rebuking them, in these words:

Is it time for your selues to dwell in sieled houses, and not to build the house of the Lord?

*Qu. Were they upon this conuerted?*

*An.* Yes.

*Qu. What was the signe of their repentance?*

*An.* Feare before the Lord, chap. 1. 12.

*Qu. How did the Lord comfort them?*

*Ans.* Sent his Spirit vnto them, saying, bring wood, and build this house, and I will be fauourable vnto it, chap. 1. 8.

*Qu. Who were the chiefe of the people in this worke?*

*An.* Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehosadak the high Priest.

*Quest. What was the promise of God vnto them?*

*An.* That although this house seemed nothing like so sumptuous and beautifull as that which Salomon built; yet if they would haue patience, the time should come, that he would make it farre more glorious.

*Quest. How is that to be understood?*

*Ans.*

## Zachariah.

*Anf.* Not of the materiall Temple, built with wood and stone; but of the spirituall, which should be erected by the comming of Christ, chap. 2. 10.

*Qu.* What saith the Lord here of their sacrifices?

*An.* That they were vncleane.

*Qu.* How?

*An.* Not in the things themselves, but because the persons that offered them were vncleane.

*Quest.* What learne we by that?

*An.* Neither to offer prayer, nor thankesgiuing to the Lord, but with a pure heart: for the intent of the heart, & not the word of the mouth iustificeth.

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## ZACHARIAH.

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### QUESTION.

**VV** hose sonne was Zachariah?

*An.* The sonne of Barachia:

*Qu.* Why was he sent?

*An.* To instruct and comfort the people.

*Qu.* How did he instruct them?

*An.* That they should auoide the wickednesse of their Fathers.

*Qu.* How did hee comfort them?

*An.* By telling them God would be mercifull vnto them, assist them in their worke, chap. 1. 16. Put backe their enemies, chap. 1. 13. Fill them with all plenty of graces, chap. 1. 17. Be a wall of fire about his Church, and a continuall light in the midst thereof, chap. 2. 5. And that Zerubbabel as hee had begun, so should he finish the Temple, against all hinderances whatsoeuer, chap. 4. 5.

*Qu.* If they did serue the Lord, vpon whom would he cast their affliction?

*An.* Vpon their enemies.

*Qu.* How should their zeale to Gods seruice be manifested?

*An.* By their workes, chap. 1. 3.

*Quest.* What should be their best cloathing?

*An.* Not silkes, nor precious stones, but righteousnesse through Christ, chap. 3. 4.

*Qu.* What doth hee prophesie of Christ?

*Ans.* That hee should be both King and Priest, by the crownes that were set vpon the head of Iehoshua, chap 6 11.

*Qu.* Why should those titles be attributed vnto him?

*Ans.* To signifie all power was giuen vnto him, spirituall and temporall.

*Qu.* In what sort was Christ promised to come?

*Ans.*

## Malachie.

*An.* Humbly, and in great pouerty,  
riding vpon an Assc, chap. 9.

*Quest.* And why?

*An.* Because the Prophets had set  
forth his Kingdome without Maiesty and  
pompe: yet that his dominion should  
stretch from Sea to Sea, chap. 9. 10.

*An.* In their grosse and earthly ima-  
ginations, hauing the eyes of their  
minde fixt vpon the transitory pompe  
of this world, and not vpon the true and  
spirituall glory of eternity.

*Qu.* After the Iewes retorne, and re-edi-  
fying of the Temple, were they at peace?

*An.* No, they had many afflictions  
and temptations for the tryall of their  
patience, and approuing of their faith,  
onely such as beleueed had the peace of  
conscience.

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## MALACHIE.

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### Q U E S T I O N.

**VV**HAT is the first sinne Malachie re-  
proueth?

*An.* Obstinate hypocrisie.

*Quest.* Wherein?

*Ans.* In that the Iewes were manifest  
offen-

offenders, and yet seemed to iustifie  
themselues, chap. 1. 6.

Quest. If we make God our Father, what  
doth hee require of vs?

Ans. Honour.

Qu. If we make him our Lord, what?

Ans. Feare, chap. 1. 6.

Qu. What is the second sinne Malachie  
reproueth?

Ans. Carelesnesse in the Priests, that  
thought any sacrifice was sufficient, and  
did not examine whether it were accor-  
ding to the Law or not, chap. 1. 8.

Quest. What was required in the Priest?

Ans. A care in his heart to serue God  
aright, and his lips to be a treasure of  
knowledge, to instruct the people, chap.  
2, 1. 7.

Qu. What is the third sinne the Prophet  
reproueth?

Ans. The marrying wiues of a strange  
religion.

Quest. What is the punishment of that  
sinne?

Ans. The Lord will cut him off that  
doth so, chap. 2. 11. 12.

Qu. What is the fourth sinne?

Ans. Breach of wedlocke, chap. 2. 14.

Quest. What is the fist?

Ans. Their distrust, saying, it was in  
vaine to serue God, seeing the proud  
prospe.



*Malachie.*

prospered, and they were crost, chap. 3.  
14. 15.

*Qu. From whence proceeded that sinne?*

*An.* From want of patience, and submitting to Gods pleasure: for if they saw not Gods helpe euer present to defende them, they would straight-way murmure, which was a signe also of ingratitude.

*Qu. How?*

*An.* In that they forgot their former deliuerance.

*Qu. Who should be the next Propbet to succeed them?*

*Answ.* Iohn Baptist.

*Qu. Wherein should his office consist?*

*An.* In ioyning the people together in one vnity of faith, and pronouncing Gods iudgements against such as should refuse to receiue Christ, chap. 4. 5.

*Quest. Who should be the last?*

*An.* Christ Iesus; the true Son of righteousness; whose comfortable beames of mercy shine vpon our soules to eternall happinesse.

*Amen.*

**The**



# The doctrine of the New TESTAMENT.

*Except we abide in Christ, we can  
doe no good thing, Iohn 15.16.*

## The INDUCTION.

### QUESTION:

**W**HAT doth the New Testa-  
ment include?

*An. The Gospell.*

*Qu. What is the Gospell?*

*An. A message of gladtydings.*

*Qu. What doth it principally containe?*

*An. The History of Christ.*

*Qu. Vpon how many points stands the  
History of Christ?*

*An. Vpon five.*

*Qu. Which be they?*

*Ans. Vpon his Birth, his Life, his  
Death, his Resurrection, and Ascension.*

*Qu.*

## *The Induction.*

*Qu. What doth his Birth teach vs?*

*Ans.* That hee is the day-starre of mercy; risen to conduct vs out of the darkenesse of death, and guide our feete into the way of peace, Luk. 1. ver. 7. 8.

*Qu. What doth his life teach vs?*

*Ans.* All vertues requisite for a true Christian, hee being the way, the truth, and the life, Iohn 14. 6.

*Quest. What doth his Death teach vs?*

*Ans.* That our death is paid, and the rigour of the Law satisfied, due to vs for our sinne, wherein consisteth our full Redemption, Math. 20. 28. Gal. 4. 5. Heb. 6. 10.

*Qu. What doth his Resurrection teach vs?*

*Ans.* The conquest ouer death, sinne and hell, wherein standeth our Iustification, Rom. 4.

*Qu. What doth his Ascension teach vs?*

*Ans.* That our passage into Paradise is by him onely made open, which before (through sinne) was shut vp against vs, to the intent that where hee is, wee also may be, Ioh. 4. 13. & 12. 26.

*Qu. What doth Christ require of vs for all these Benefites?*

*Ans.* Two things.

*Quest. Which be they?*

*Ans.*

*An.* Faith and obedience.

*Qu.* What is faith?

*An.* An assured beliefe of all his words and deeds.

*Qu.* What is obedience?

*Answ.* A constant endeouour to performe all that he hath commanded, Mat. 28. 20.

*Qu.* How doth the Old and New Testament agree?

*An.* In this, that they both teach to know one God, imbrace one faith, and erect one Church.

*Qu.* How doe they differ?

*An.* Foure manner of waies.

*Qu.* Which be they?

*Answ.* First, touching the publication: secondly, their effect and fruit: thirdly, their ceremonies: and fourthly, their Teachers.

*Qu.* How doe they differ touching their publication?

*An.* The Law was publisht with terror, the Gospell with ioy.

*Qu.* How doe they differ touching their fruit?

*An.* The fruit of the Law is death, Deut. 27. 26. The fruit of the Gospell, life, Iohn 17. 3.

*Qu.* How touching their ceremonies?

*An.* In the Law, their Altar was  
N made

## *The Induction.*

made of stone: in the Gospell, our Altar is Christ Iesus; Heb. 13. 10. In the Law, they did sacrifice Calues: in the Gospell, our sacrifice must be the calues of our lips. Prayer and Thankes-giuing; Heb. 13. 15. In the Law, they did circumcise the foreskin: in the Gospell, we must circumcise and cut off the lewd affections of our hearts; Rom. 2. 29. In the Law, their Passeeouer was a Lambe of the flocke; Exod. 22. 4 in the Gospell, our Passeeouer is the Lambe Christ Iesus, 1 Cor. 5. 7. In the Law, the Passeeouer was but the shadow of the thing: in the Gospell, the Passeeouer is the thing it selfe.

*Qu. How did they differ touching their Teachers?*

*Ans.* The publisher of the Law was man, *Moses*; the publisher of the Gospell God and Man, *Christ*. The Teachers of the Law foretold the comming of Christ in the flesh, Esay 7. 14. the Teachers of the Gospell foretell his comming in glory, Mat 24. 30 31. and 25. 31. The Teachers of the Law led forth the children of God to Canaan, Iosh. 12. 6. the Teachers of the Gospell direct them to heauen, Math. 5. 3. 8. 10. They deliuered them from the hands of humane tyrants, Exod. 12. 31. Iudg. 16. 30. Christ



Christ in the Gospell sets vs free from the hands of the spirituall tyrant, the de-uill, 1 Cor. 15. 54.

*Quest* How many are the Writers of the Gospell?

*An.* Foure.

*Qu.* Which be they?

*An.* Mattheu, Marke, Luke, and John.

*Qu.* Is the subiect of those holy Writers all one?

*Answ.* It is.

*Qu.* What methode shall we then vse to draw particular points of doctrine from each of them, and not iterate any thing?

*Answ.* Diuide the whole History of Christ into foure parts, and euery part into foure branches.

*Qu.* Content: What are the foure branches I shall dispute with you vpon, in the Gospell after Mattheu?

*An.* These: Christ his Birth, his Persecution, Baptisme, and Election of his Apostles.

*Matthew.*

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Doctrin out of the Gospell  
after MATTHEVV.

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Q V E S T I O N.

**VV**HAT was Matthew by profes-  
sion?

*An.* A Publicane.

*Qu.* What were the Publicanes?

*An.* Those kinde of Iewes which in  
the name of the Romanes did gather vp  
the taxes and tallages imposed vpon the  
people.

*Qu.* How came hee to be an Apostle?

*An.* Christ called him as hee was sit-  
ting at the receipt of custome, who pre-  
sently, notwithstanding the scandals and  
bad reports which the Iewes had giuen  
out of Christ, and that hee himselfe was  
exceeding rich, left all and followed  
him.

*Qu.* What doth Matthew first set down?

*An.* The comming of Christ into the  
world.

*Qu.* How is that?

*An.* Two manner of waies.

*Qu.* Which be they?

*An.* Once in the flesh: many times in the Spirit.

*Qu.* How comes he in the Spirit?

*An.* Two manner of waies by Grace to inspire vs, as when the spirit of God fell vpon the 70. Elders; Num. 11. 25. 26. And vpon the Apostles, Actes 2. 3. 4. Or by Faith to assure vs, as S. Paul saith, the same spirit beareth witnesse with our spirit, that wee are the children of God, Rom. 8. 25. 26.

*Quest.* By what example doe we learne Christs comming in the Spirit?

*An.* By the example of Gods appearance to Eliab.

*Qu.* How was that?

*An.* First, came a mighty winde, and rare the rockes, but God was not there: then rose an earth-quake, but God was not there: then came a fire, but God was not there: at last came a soft and still winde, and God was there, 1 Kings 19. 15. 16.

*Quest.* Doth Christs spirit after the same manner descend into vs?

*Ans.* Yes.

*Qu.* How?

*An.* First, there comes the breath of his threatning voyce, to breake our stony hearts: then an earth-quake, that is, a trembling at his Iudgements. thirdly,

## *Matthew.*

a fire to try if we repent aright: last of all, a soft voyce of happy tidings, which is the Lambe Christ Iesus.

*Quest. How was his comming in the flesh?*

*An.* Hee was conceiued by the Holy Ghost, and borne of the Virgin Mary, Mat. 1. 18.

*Qu. Is this all the times hee shall come in the flesh?*

*An.* No: hee shall come at the latter day.

*Qu. In what manner?*

*Answ.* With power and great glory, chap. 24. 30.

*Qu. What to doe?*

*An.* To iudge the world with righteousness, and the people with equity; that is, to giue to euery one according to their deeds, Mat. 16. 27.

*Qu. Why did Christ take vpon him our flesh?*

*An.* To satisfie for our sinnes.

*Qu. How?*

*An.* In suffering vnderneath the iustice of GOD, what wee had deserued.

*Qu. What was the first euill that Christ suffered?*

*Answ.* Persecution.

*Qu. When?*

*An.*

*An.* As soone as hee was borne.

*Qu.* By whom?

*Ans.* By Herod, King of the Iewes.

*Quest.* What learne we by that?

*An.* That a Christian life in this world, from the day of our birth, to the houre of our death, is nothing but crosses and afflictions.

*Qu.* How came Herod to be King?

*An.* He bought it of *Cæsar* for a great summe of money.

*Quest.* How did he behaue himselfe in the Kingdome?

*An.* Like a bloody Tyrant, he slew all that were of the Linage of King *Dauid*, and burnt their Pedigrees, because he feared to be driuen from his seate and authority, by one which he heard should spring of that Family: and therefore likewise he slew his sister, and her husband that was a Iew, and put to death his owne sonne, which he had begot vpon a Iewish woman.

*Quest.* How long was it ere he could seate himselfe in the Kingdome?

*An.* Thirty yeares, continually making warre vpon the Iewes, so hardly did they endure the gouernment of a stranger.

*Qu.* Why was Ierusalem troubled when newes was brought of the birth of a new King,



## *Matthew.*

*King, which was Christ, knowing they were weary of the government of Herod?*

*An.* First, to flatter him, because they would seeme to be affected as hee was, for he was greatly troubled, Math 2. 3. And secondly, because they feared there would arise a new occasion of bloudshed, by the contention of these two Kings.

*Qu.* *What was the end of Herods malice towards Christ?*

*An.* As it is of all persecutors of Gods people, his owne ruine: for Christ was deliuered from his rage; Mat. 2. 13.

*Quest* *Did his rage so end?*

*An.* No: when he saw himselfe mocked of the wise-men that promised to bring him word where Christ was, he most cruelly slaughtered all the yong children of Bethlehem and the Coasts thereabouts, thinking so to be sure of his destruction, Mat. 3. 26.

*Qu.* *What doe we learne by the massacre of so many innocents, Christ onely reserved?*

*An.* That tyranny may destroy the body of religion, but not the soule.

*Qu.* *Was that no fault of the wise-men to breake promise with Herod?*

*An.* No: it is lawfull to breake promise in any thing, wherein the honour and seruice of God may be hindred.

*Qu.*

*Qu. How was Christ preserved?*

*Ans. By flight into Ægypt.*

*Qu. Why did Christ being God, give place to the fury of Herod?*

*An. To shew that it is lawfull for vs to flie from persecution, and saue our liues, so it may be done without scandall to the Gospell, Math. 10. 23.*

*Quest. Why did he flie into Ægypt, rather then into any other Countrey?*

*Ans. For two causes; first, that the Scripture might be fulfilled, according to the Prophet Osee; Out of Ægypt haue I called my sonne; and secondly, to shew that hee would forsake the Iewes for their ingratitude, and receiue the Gentiles.*

*Qu. Wherein consisted their ingratitude?*

*An. In stoning the Prophets and men of God, which were sent vnto them for their soules health, Mat. 23. 37.*

*Qu. How doth Christ prophesie their ingratitude shou'd be punished?*

*An. By threatening vpon them a spirituall and a corporall plague.*

*Qu. What was their spirituall plague?*

*An. Famine of the word, and scarcety of Teachers.*

*Qu. What was their corporall plague?*

*An. Ruine of their Citie, & solation of their Temple, and a general dissipation*

## Matthew.

and scattering of their whole nation, at whose hand shall be required the blood of all the Saints, from *Abel* to *Zachary*, the sonne of *Barachia*, whom they slew betweene the Temple and the Altar.

*Qu. How many were the benefites of God bestowed upon the Iewes?*

*An.* Innumerable, but these especially; hee saued *Noah* from the flood; *Abraham* from the *Caldeans*; hee brought them afterward out of *Ægypt* through the red sea; hee fed them in the wilderness with meate from heauen, and water from the Rocke; forty yeares space their garments neuer waxed old; hee led them dry ouer *Iordan*; hee gaue them possession of one and thirty Kingdomes; hee instructed them in his true seruice; hee built them a Temple, hee supplied them daily with Prophets to be their guides: and finally sent his onely begotten Son amongst them, to be a Physitian both of their bodie and soules, whom they most cruelly put to death.

*Qu. Who did first make knowne the birth of Christ?*

*An.* A starre, *Mat. 2. 2.*

*Qu. How did that starre differ from other starres?*

*An.* In three respects: first, as touching the place, being lower fixed then other

*Qu. How did hee lead them bodily?*

*An.* By inuring his body to trauell by Sea, by Land, in Citie, field, mountaine, and valley, for the publishing of the Gospel, and worke of their saluation.

*Qu. How did hee lead them spiritually?*

*An.* By manifesting vnto them great signes and arguments of humility, patience, loue, fortitude, and all other vertues of the minde: so that what hee was, such hee would haue them, and all that insist vpon his holy name to be.

*Qu. Why did not Christ chuse his Disciples amongst the mighty, learned, and rich men of the world?*

*Ans.* Because the mighty stand vpon their reputation, the learned are obstinate in their opinions, and the rich enthralled with couetousnesse.

*Qu. Was there none of this sort came when Christ called them?*

*An.* Yes, but they were but few: as of rich men *Zachens* and *Matthew*: of Gentlemen, the Centurion, and *Ioseph* of Arimathea, and of the learned, *Nichodemus*, *Gamaliel* and *Saul*.

*Quest. Did these men leaue all, and follow Christ?*

*An.* They did.

*Qu. How then had Matthew a house to banquet Christ in afterward? Matth. 9. 10.*

*Qu.*

*Matthew.*

*An.* To forsake all, is vnderstood, not cleane to depart from all which they had, but to make no reckoning of their goods otherwise then might serue to the glory of God, and the reliefe of his poore distressed members.

*Qu.* Why doth Christ call his Apostles and Ministers the salt of the earth? Math. 5. 13.

*An.* Because as the property of salt is to bite, purge, and preserue; so their doctrine ought to testifie, reprove, and instruct.

*Qu.* Why are they called the light of the world?

*Ans.* Because in doctrine and conuersation they must be as shining and glorious guides to the darke mindes of the ignorant.

*Quest* What is the end thereof?

*An.* The glory of God.

*Qu.* Is it not then enough for them to preach the Gospell openly, and with boldnesse of heart?

*An.* No; they must likewise bring forth fruits of good life by their deeds of charity, Math. 5. 16.

*Qu.* In how many things consisteth the testimony of a good life?

*An.* In three.

*Qu.* Which be they?



*An.* In holinesse, which belongeth to God; in righteousness, which belongeth to our neighbour; and in sobernesse, that belongeth to our selues.

*Qu.* For how many causes are wee bound to serue God?

*An.* For three causes; *Iure creationis*, because hee created vs; *Iure redemptionis*, because hee redeemed vs; and *Iure amoris*, because he loued vs.

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## Doctrin out of the Gospell after MARKE.

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### QUESTION.

**W**hat was Marke?

*An.* A disciple of *Peters*, of whom hee had learned the actes of Christ.

*Qu.* What are the branches to be handled in this Gospell?

*An.* The tempting of Christ, his fasting, prayer, and miracles.

*Qu.* When was Christ tempted?

*An.* As soone as hee had receiued baptisme; whereby we learne, that the spirit of God begins no sooner to worke, but it is as soone crost and ouerthwarted by the spirit of the deuill, ch. i. 12.

*Qu.*

## Marke.

*Qu. What is the difference betweene these two spirits?*

*An.* The spirit of God is louing, gentle, meeke, not forcing, not threatning; the spirit of the Deuill is subtle, cruell, false, and full of terrour. Betweene these two spirits, the spirit of man is continually tossed; the one working to our saluation, the other to our damnation.

*Qu. Who did tempt Christ?*

*Answ.* Two sorts of creatures.

*Qu. Which be they?*

*An.* The Diuell and the Iewes:

*Qu. From whence fetcheth the Diuell his arguments wherewith hee tempteth?*

*An.* From three things: either from the wit and reason of man, the customes of the world, or from the corruption and wresting of the Scriptures, as in this place appeares.

*Quest. What doth the diuell tempt vnto?*

*Answ.* Sinne.

*Qu. What is the nature of sinne?*

*An.* To destroy.

*Quest. What followes sinne?*

*Answ.* A two-fold iudgement: the one inward, as torment of conscience, and decay of gifts: the other outward, as contempt and reproach of the world.

*Qu. How many kinds of temptations are there?*

*Answ*

An. Two.

Qu. Which be they?

An. Bad, which proceed from the diuell and his instruments; and good, which proceed from God.

Qu. How doth God vse to tempt?

An. Two manner of waies: by tryals on the right hand, and by tryals on the left.

Qu. How doth hee tempt vs by tryals on the right hand?

An. By offering vs temporall blessings as wealth, promotion, and such like: to see if we will take hold of them iustly, or after an indirect and sinfull manner. Or, by bestowing vpon vs temporall blessings, to try if we will dispose of them according as hee hath commanded, and as his vpright Almoners.

Qu. How doth hee tempt vs by tryals on the left hand?

An. By suffering Heresies to rise vp amongst vs, to see if they can seduce vs: or by common corruption of manners, when many slanders, scandals, and iniuries are offered to proue our constancy, patience, and loue.

Quest How did the Jewes tempt Christ?

An. By friuolous questions to intrap his life, as whether it were lawfull to giue tribute to Caesar or not, chap. 12. 14.

Qu.

## Marke.

Qu. *What is our comfort in temptation?*

Ans. That if wee abide faithfull and constant, God at the last will send his Angels to deliuer vs, as hee did vnto our Sauour, chap 1.13.

Qu. *Why doth God suffer vs to be tempted?*

Ans. For fivespeciall reasons.

Qu. *Which be they?*

Ans. First to try whether we be faithfull; secondly; to make vs seeke vnto him for helpe; thirdly, the better to manifest his power and love in deliuering vs; fourthly, to create in our hearts a thankfulness for our deliuerance; and fifthly, that we may be made like vnto our Sauour Christ.

Quest. *Is it in the diuels power to tempt vs when he pleaseth?*

Ans. No, he cannot doe it, by the example where the vnclane spirit which Christ had cast out of the man in the Country of the Gadarens, could not enter so much as into the heard of swine before he had asked leaue of Christ, chap. 5.14.

Qu. *What doth this inferre?*

Ans. That we ought alwaies to pray, that we be not led into euill temptation.

Qu. *After Christ was deliuered from the temptation of the diuell, what did hee?*

Ans.

*An.* As wee ought to doe in the like case, more chearefully endeauoured to performe the will of his Father.

*Quest.* What may we therefore liken the temptation of the diuell unto?

*An.* A blow or wound, which dismayes not the good Christian, but rather stirs him vp more forcibly to withstand the assault of his enemy.

*Quest.* What opportunity did the diuel watch to tempt Christ?

*An.* When hee was alone in the Wildernesse, and oppressed with long fasting.

*Quest.* How long had hee fasted?

*An.* Forty daies and forty nights.

*Qu.* What company had hee?

*Ans.* None but the wilde beasts.

*Qu.* What may wee understand by the Wildernesse?

*An.* The world.

*Qu.* What by the wilde beasts?

*An.* Inward and outward dangers thereof.

*Qu.* Inward dangers, of what?

*An.* Of ones owne rude and vntamed affections.

*Qu.* Outward dangers, of what?

*An.* Of the vanities whereby wee continually fall.

*Qu.* What is a good remedy against these dangers?

*An.*



## Marke.

*An.* Fasting, and not as some suppose forty daies, but so long as we liue in the wilderness of this wicked world.

*Quest.* What is fasting?

*An.* Sobriety of life.

*Quest.* How many kinds of fasting are there?

*Ans.* Two.

*Qu.* Which be they?

*Ans.* Corporall, which is a refrayning from meate; and spirituall, which is an abstayning from sinne.

*Qu.* When are we said truely to fast?

*An.* When wee keepe our eyes from looking after vanities, our tongues from cursing, swearing, and euill-speaking; our hearts from meditating mischiefe, our hands from practising vnlawfull actions, and our feet from treading in the way of scorers.

*Qu.* What is the property of true fasting?

*An.* It must not bee done for vaine-glory, but to mortifie the body, that it may be in subiection to the spirit; and to the intent wee may haue the more prouision for the relieuing of the poore.

*Quest.* What are the effects that follow fasting?

*An.* Health, perfection of memory, sharpenesse of wit, long life, and happinesse of soule.

*Qu.*

Qu. *What is the opposite of fasting?*

An. Intemperance.

Quest. *What is intemperance?*

An. An overflowing of voluptuousness against reason, and the health of the soule, seeking no other contentation but the delight of the senses.

Quest. *What are the effects that follow it?*

An. Disorder, impudency, vnseemliness, negligence, imbecility of body, and destruction of soule

Qu. *Wherein consists intemperance?*

An. In sumptuous feasting.

Qu. *Is it not tollerable for Christians to feast?*

An. Yes, if it be done with moderation and thankes-giuing, as it appeares by the example of *Matthew*, who feasted our Sauour Christ, chap. 9 15.

Qu. *Whom must we feast?*

An. Not our rich neighbours, lest they bid vs againe, and so recompence be made; but the poore, maimed, lame, and blinde, and God shall reward vs at the resurrection of the iust, Luke 14. 12. 13.

Qu. *May not a man both feast and fast at one instant?*

An. Yes, so in the midst of his delicacies hee be able to temper his affections.

Qu.

## Marke.

*Qu. What must be ioyned to fasting to make it acceptable?*

*An. Repentance and prayer.*

*Qu. What is Repentance?*

*Answ. A hearty sorrow for sinne, with a firme resolution neuer to offend againe: so that it is not enough to be grieved for our sinne, except wee likewise amend,*

*Qu. Giue me an instance?*

*An. It is our Sauours words; Repent and amend, for the Kingdome of God is at hand.*

*Quest. What goes before Repentance?*

*An. Admonition.*

*Quest. What followeth?*

*An. Forgiuenesse.*

*Qu. Who hath the power to forgive?*

*An. Christ the Son of God, cha. 2. 10.*

*Qu. When hath hee power to forgive?*

*An. Whensoever wee call vpon him by faith, as by the example of the blinde man, chap. 10.*

*Quest. What doth this readinesse to forgive inferre?*

*Answ. Imitation in vs to doe the like one for another.*

*Qu. Why?*

*An. Because except we forgive one another, we shall not be forgiven of our Father which is in Heauen, chap. 11. 26.*

*Qu.*

Qu. How many circumstances as touching our selves are to be considered in pardoning offences?

An. Sixe.

Qu. Which be they?

An. First, who it is that must forgive; every one, as well the King as the subject. Secondly, what is to be forgiven; not onely slight offences, but capitall wrongs, whether sodaine or premeditate. Thirdly, whom they be we must forgive; namely, our Christian brother. Fourthly, how often, not seaven times onely, but seauenty times seauenty. Fiftly, in what sort: not fainedly, but from the heart. Sixtly, when; not at the Altar onely, and when we pray, but at all times when our brother shall seeme to offend.

Qu. In how many points consisteth forgiveness?

An. In foure.

Quest. Which be they?

An. *Comminere*, to wincke at our brothers offence, *condonare*, to pardon the quality of the offence; *remittere*, to withhold the punishment; and *indulgere*, to take into fauour againe.

Qu. But if the offence bee such as wee must needs reprove our brother, how must it be done?

O

An.

## Marke.

*An.* Mildely, louingly, secretly, and guiltlesse ourselues of what we reprove him for, freely and without feare, vpon a true and iust occasion, and at a fit time.

*Qu.* To what may we compare him that is a great reprehender of others, and neuer looks vnto his owne infirmities?

*An.* To fve things.

*Qu.* Which be they?

*Ans.* To the Lampe in the Temple, which giueth light to the Priest, and consumeth it selfe. Secondly, to the eye, that seeth all things, but sees not it selfe. Thirdly, to Noahs workemen, that built an Arke to saue Noah, and were drowned themselves. Fourthly, to such a one as cloathes euery one, and goes naked him selfe. Fiftly, to Esau, that was a Forrester, and liued alwaies abroad, and therefore did loose the blessing at home.

*Qu.* What is the gate that opens to forgiveness before God?

*An.* Prayer

*Quest.* What is prayer?

*Ans.* Calling vpon God in the time of trouble.

*Quest.* How many sorts of prayer are there?

*An.* Two, mentall, consisting in the heart,



heart, without utterance from the tongue; and vocall conceived in the heart, and pronounced by the tongue.

Qu. *How many are the speciall properties of prayer?*

An. Foure.

Qu. *Which be they?*

An. It must be secret, without ostentation; zealous without doubting to obtaine; briefe, without much babling; and constant, without intermission, chap. 11.24.

Qu. *How many reasons are there to proue the goodnesse of prayer?*

An. Sixe.

Qu. *Which be they?*

An. First, it is full of ioy, for in the company of God there is nothing but ioy. Secondly, God hath built an house and appointed a day for it. Thirdly, it maketh vs like the Angels in heauen. Fourthly, it is as incense in the nostrils of God. Fifthly, it doth more good then almesdeedes, for by our almes we helpe but few, but by prayer wee may profit thousands. Sixtly, it is a victorious thing, for it ouercommeth God, which ouercommeth all things.

Qu. *When must we pray?*

Answ. At all times.

Qu. *Why?*

*Marke.*

*An.* Because wee know not when the Lord will call vs to iudgement, chap.

13.33.

*Qu.* What is an enemy to prayer?

*An.* Drowfinesse, and therefore our Sauiour hath said; *Watch and Pray.*

*Quest.* How must our mindes be disposed when we pray?

*An.* To be in charity with all.

*Qu.* What may encourage vs to pray?

*An.* The faithfull promise of the Lord, that hee will heare vs: Aske, and yee shall haue; knocke, and it shall be opened vnto you.

*Qu.* How was prayer effectuell in Christ?

*An.* By prayer hee wrought some of his Miracles, as appeareth, chap. 9.25.

*Qu.* What is a Miracle?

*Ans.* An act exceeding the course of nature.

*Qu.* Why was it requisite that God should make Miracles?

*An.* To proue himselfe both God and Man, and consequently the true Messias and Sauiour of the world.

*Quest.* To saue, how many waies may it be understood?

*Ans.* Two manner of waies: first, in preserving & giuing temporall blessings to all: & secondly, in redeeming of some, by giuing eternall happines to the elect.

*Qu.*

Qu. *What are the miracles of Christ?*

Answ. Giuing sight to the blinde, strength to the lame, health to the sicke, walking vpon the waters, and raising of the dead, &c.

Qu. *In this respect what is Christ called?*

An. A Physitian.

Qu. *How doth hee differ from other Physitians?*

An He wrought by his owne power, hee looked not for reward, and he scorned not to handle and touch his sicke Patients, notwithstanding the contagion of their diseases.

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Doctrine out of the Gospell  
after LVKE.

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QUESTION.

**W**Hat was Luke?

An. A Physitian of Antioch, and a companion with Paul in his tra-uailes.

Qu. *Did hee write the Gospell as an eye-witnesse of the same?*

An. No, but as hee had heard from Paul and others.

## *Luke.*

*Quest* What are the points from whence wee must deriue our argumentation in this Gospell?

*An.* The preaching of Christ, the flanders which hee suffered for the same, his apprehension and examination.

*Qu.* When began Christ to preach?

*Ans.* At twelue yeares old, when his Parents found him disputing with the Doctors in the Temple, chap 2.46.

*Qu.* How shall we know a Preacher?

*An.* By his fruits.

*Quest.* Which be they?

*An.* His doctrine, if it be of God: and his conuersation if it be according to his doctrine.

*Quest.* How many things are required in a Preacher?

*Ans.* Sixe things: to preach, to exhort, to pray, to praise, to reprove, and to encourage.

*Qu.* What is it to exhort?

*An.* To remember the hearers of the word, what they haue heard: and to be serious with them not to forget that which they haue learned, but to bring forth fruits of a good life.

*Qu.* What are the fruits of a good life?

*An.* Deeds of charity, done to the honour of God, and good of our neighbor.

*Qu.* To what end are they available?

*An.*

*An.* To shew how neere, or how farre off we are from Christ, for he that findes by the disposition of his heart, that hee willeth well to all men, not onely his friends, but his enemies, hath a sure testimony that God doth dwell in him: wheras contrariwise, he that feeleth not the heat of charity in his heart, may thinke assuredly God is farre from him.

*Quest.* *Are we iustified then by works?*

*An.* Yes, before men, but by faith before God.

*Quest.* *What is it to pray?*

*An.* To desire of God to open the hearts of the hearers, that they may be edified by their hearing.

*Quest.* *What is it to praise?*

*An.* To giue God thanks for them when they are seene to profit.

*Qu.* *What is it to reprove?*

*An.* To inuey against their sins, laying before them the iudgements of God.

*Qu.* *What is it to encourage?*

*An.* To giue boldnesse to the penitent, assuring them of mercy.

*Qu.* *What is required in the hearers?*

*An.* Five things: first, diligent attention, not to haue their mindes carried away in time of preaching through vanities; secondly, meditation to ruminate vpon such good lessons as they



*Luke.*

haue heard; thirdly, application, to expresse it in the manner of their life; fourthly, prayer for the continuance of Gods spirit vpon their Teachers; and fifthly, thankes-giuing for the light of the Gospell.

*Qu. After what methode doth Christ teach?*

*An.* Sometimes by Parables and Similitudes, and sometimes more plainly and familiarly.

*Qu. Why did he teach by Parables?*

*Ans.* Because the vnbelceuing Iewes might heare and not vnderstand, chap. 8. 10.

*Quest. What is a Parable?*

*An.* A discourse containing one thing in words, and another in sense.

*Qu. What vices doth Christ reprove?*

*An.* All.

*Qu. How doth hee reprove ambition?*

*An.* By saying to the Apostles, Hee that seemeth least among you, the same shall be great, chap. 9 48.

*Qu. How pride?*

*An.* Hee that exalteth himselfe shall be brought low, and hee that humbleth himselfe shall be exalted, chap. 18. 14.

*Qu. How reuenge?*

*An.* When *James* and *John* saw the Samaritanes would not receiue Christ, they

they willed him to call for fire from heaven to consume them: but Christ rebuked them, saying; Yee wot not of what spirit yee are: I come not to destroy, but to saue, chap. 9. 55. 56.

*Quest. How inconstancy, or falling from the truth?*

*Ans.* No man hauing put his hand to the plough, and looking backe, is apt for the Kingdome of God, chap. 9. 62.

*Quest. How neglecting the word when it is preached, and not bringing forth fruits of repentance?*

*Ans.* It shall be easier for Tyre and Sydon in the day of iudgement, then for such men, chap. 10. 14.

*Qu. How worldly carefullnesse?*

*Ans.* By the Parable of the rich man, that built his Barnes wide, and laid vp goods for many yeares, and said to his soule: Now take thy rest; when presently God pronounced vnto him; Thou foole, this night shall thy soule be taken from thee, chap. 12. 16. 20.

*Qu. How else?*

*Ans.* By the example of the Rauens and Lillyes of the field, which neither sow nor reape, yet God feedes them: and the Lillyes are cloathed with greater royalty then Salomon, chap. 12. verse 24. 27.

Luk.

Qu. By what reason did Christ confute the folly of worldly minded men?

An. By an argument *à minore ad maius*: by saying, Which of you by raking thought, can adde to his stature one cubite? If ye be not able to doe the lesse, how will ye performe the greater? chap. 12. 25. 26.

Qu. What must then be our care?

Answ. Not for trash of this world, but to lay vp treasure in heauen, where neither thiefe approacheth, nor rust can corrupt, chap. 12. 33.

Qu. How reprooveth Christ rash iudgement, as when we doe condemne such vpon whom God executeth his iudgements to bee greater sinners then we our selues are?

An. By telling vs, that except we repent, we shall all likewise perish, ch. 13. 3.

Qu. Why?

Answ. Because whosoever hath deserved v. o. s. t., wee (if God should enter into iudgement with vs) haue deserved as bad as they.

Quest. How doth hee reprove the trust in our owne merites?

An. By saying, When wee haue done all that we can, we are still vnprofitable seruants; because wee can doe nothing but that which is our duty to doe, chap. 17. 10.

Qu.

Qu. *whom doth Christ pronounce blessed?*

An. The peace. maker ; the poore in spirit ; the sorrowfull , for they shall reioyce ; the persecuted, for great shall be their reward in heauen, Mat. 5.

Quest. *Wherein doth blessednesse consist?*

An. Not in honour; for then Pharaoh had beene blessed: nor in wit, for then Achitophel had beene blessed: nor in wealth, for then Ahab had been blessed: but in the feare of the Lord.

Quest. *How is this feare preserved?*

An. By hauing a care to the commandements.

Qu. *Wherein consisteth this performance of the commandements?*

An. Not onely in brideling the hands, but in restrayning the affections of the heart; as it is not enough to refraine from the shedding of bloud, but from the thought thereof.

Quest. *How doth Christ threaten the cruell?*

Answ. He that in anger cals his brother foole, shall be in danger of hell-fire, Matth. 5. 22.

Qu. *To what a strict reckoning will bee cald the lasciuious?*

An. Whosoener looketh on a woman, to lust after her, hath (saith he) committed

*Luke.*

red adultery already with her in his heart, Mat. 5.28.

*Qu.* Is it lawfull for a man to put away his wife?

*An.* No, except it be for fornication Matth. 5.32.

*Qu.* What oathes must we use in our private communication?

*An.* Yea, yea, and nay, nay, for whatsoever is more then that commeth of euill.

*Qu.* By what may we sweare?

*An.* Neither by heauen for it is the throne of God; nor by earth, because it is his foorstool.

*Quest.* May we not sweare at all?

*An.* Yes, before a Magistrate, for the confirmation of a truth, but not otherwise.

*Qu.* What is an oath?

*An.* A calling of God to witnesse, that what we sweare is true, or to be reuenged on vs if we lie.

*Qu.* May we that are humane creatures be reuenged one vpon another?

*Ans.* No.

*Qu.* Why?

*Ans.* Because Christ hath said, blesse them that curse you: doe good to them that hate you, ch. p. 6.28.

*Qu.*



*Qu. By what reason doth Christ binde vs hereto?*

*An.* By an argument taken from the nature of God, who is so gracious and louing vnto mankinde, as he maketh the Sunne to rise, and the raine to fall vpon the iust and the vniust, Mat. 5. 45.

*Qu. Who is iust?*

*An.* Not any man: for he that saith he hath no sinne is a lyar, and there is no truth in him.

*Qu. How many sorts of sinners are there?*

*Answ.* Three.

*Qu. Which be they?*

*An.* The first are such as are of a reprobate sense, neither fearing God nor man, as *Pharash, Iudas, &c.* The second are such as before God are very impious, yet to themselues and the world would seeme righteous: and of this sort are the Pharisees and Hypocrites. The third is of those that in the sight of God and the world are sinners, but because they acknowledge their finnes, and are displeased with themselues for the same, praying vnto God for his grace, therefore are of him reputed righteous, as *Mary Magdalene, Zaccheus, and the Thiefe vpon the Crosse.*

*Qu. What is a speciall note to know a repentant sinner by?*

*An.*

*Luke.*

*An.* Vigilance, that when the Lord commeth, he be not found an vnprofitable seruant.

*Qu.* Who are called profitable seruants?

*An.* Such, as with care, performe the will of their Master.

*Quest.* Who are called vnprofitable seruants?

*Ans.* First, such as are Magistrates, and abuse their authority to the hurt of such as are vnder them: Secondly, such as are vnder the degree of subiects, and neglect their calling, or depraue it by their wicked practises: Thirdly, rich men, that helpe not the necessities of the poore: Fourthly, the wise and learned that suffer the ignorant to goe astray for want of their good counsell and instruction.

*Qu.* For all these good instructions which Christ gaue vnto the Iewes, how did they reward him?

*An.* With slander and reproach, saying, that he did blaspheme, and cast forth diuels by the name of Belzebub the Prince of diuels, chap 5. 11. & 11. 15.

*Quest.* What is blasphemy?

*Ans.* To detract from the power of the Holy Ghost.

*Qu.* Was it sufficient to allay the malice of the Iewes, to say Christ was a blasphemer?

*An.*

*An.* No, the condition of enuious men is such, as when they haue done what disgrace they can in words, they practice deeds, for the ouerthrow of them they hate.

*Qu.* How did they practise Christs ouerthrow?

*An.* By hiring Iudas to betray him vnto them.

*Qu.* What doe we learne by this, that amongst the twelue one was a traytor?

*An.* That euen amongst the smallest number of Gods elect, there the diuell hath his instruments.

*Qu.* For what did Iudas betray his Master?

*An.* For mony, as many doe their soules, chap 22.6.

*Qu.* What was the last memorable thing that Christ did before his betraying?

*An.* The institution of the Sacrament of his body and bloud.

*Quest.* Of how many things doth this Sacrament consist?

*An.* Of two.

*Qu.* Which be they?

*An.* The visible substance which is bread and wine; and the inuisible grace which is redemption by his death, to all that receiue this Sacrament worthily.

*Qu.* How many things are required for  
the

*Luke.*

*the worthy receiuing thereof*

*An. Foure.*

*Qu. Which be they?*

*An. Knowledge, to discerne a difference betwixt this holy Ordinance and other Ceremonies: Faith to beleue that Christ dyed for vs: Repentance to bee sorry for our sinnes: and Charity to forgive our brethren.*

*Qu. Is it not enough then to remember Christ by Meditation, reading and hearing?*

*An. No: except we doe likewise actually receiue his body and bloud in the Sacrament of the Altar.*

*Qu. What two things did Christ use in offering his body vpon the Crosse?*

*An. Breaking of his body, and a drawing forth of his bloud.*

*Qu. What must our breaking be?*

*An. A contrition of heart for our sinnes, and breaking of bread in the way of Charity.*

*Qu. What must our pouring forth be?*

*An. Teares of repentance, and teares of compassion.*

*Qu. How doe we receiue Christ in the Sacrament?*

*Answ. Spiritually.*

*Qu. What place must we prepare for him?*

*An. An vpper roome in the bosome, an inward roome in the heart, a large roome*

room to receiue his retinue, a faire room hung with the tapistry of righteousness, a sweet room decked with the flowers of loue, a conuenient room with a chimney and a bed, that is, the fire of zeale, and bed of peace.

Qu. *What must be his dyet?*

An. Prayer and Thankes-giuing.

Quest. *Who his attendants?*

Answ. Faith, Hope and Charity.

Qu. *How shall a man know whether hee hath receiued Christ or not?*

Ans. If hee find that hee doth not onely heare his Word, but brings forth the fruits of good doctrine: and therefore a good Christian is compared vnto a Tree.

Qu. *Why?*

An. Because hee hath a roote, which is Hope, a heart which is Faith, a barke which is Charity, branches which are spirituall Vertues, greene leaues, which are good words, and fruit which is good workes.

Qu. *How was Christ apprehended?*

An. With bils and stauces,

Qu. *How did they vse him?*

An. Buffeted, and set a Crowne of thornes vpon his head.

Qu. *Whether did they bring him to bee examined?*

An.



*Luke.*

*An.* To the High Priest first, then to Pilate, and afterward to Herod.

*Qu.* What were these men?

*An.* Chiefe Magistrates, but very wicked.

*Qu.* What are godly Magistrates called?

*Ans.* Gods.

*Qu.* Why?

*An.* Because they execute the judgement of God vpon offenders.

*Qu.* What was a note of a bad Magistrate in Pilate?

*Ans.* This, that although he knew Christ to be innocent, yet because of the opinion of the people, rather then he would purchase their displeasure, he deliuered him ouer to their will, chap. 23. 25.

*Qu.* Vpon what occasion is the friendship of the wicked oftentimes renewed?

*An.* Vpon the disgrace and downfull of the godly, as appeares by Herod and Pilate, who hauing beene long enemies, were now reconciled together vpon the apprehension of Christ.

Doctrin out of the Gospell  
after S. IOHN.

QUESTION.

**W**hat was Iohn?

*Ans.* An Apostle, and the entirely beloued of Christ, chap. 13.23.

*Qu.* How did hee write the Gospell?

*An.* As both an eye-witnesse, and an eare witnesse of that which Christ had said and done

*Qu.* What followes in this place to be handled?

*An.* These foure branches; the conviction of Christ, his execution, resurrection, and ascension.

*Qu.* Were not the Jewes satisfied with the imprisonment of christ?

*Ans.* No, they thought likewise to put him to death.

*Qu.* Why did they pursue him with such hatred, hauing done so many good deeds among them?

*An.* Vpon the same reason that vice pursues vertue, iniquity godlinesse, falsehood truth, and darkenesse light.

*Quest.* How were they blinded?

*An.*

*John.*

*An.* By rage of their owne affections.

*Quest.* What are their affections like?

*Ans.* Like whirle-winds, when they haue once gotten the vpper hand ouer reason, as appeareth by the Iewes, that would heare nothing, but cryed, Crucifie him, crucifie him, chap. 19. 15.

*Qu.* What did they object against him?

*Ans.* That hee did seduce the people; blaspheme, was not Cæsars friend, and worse then Barrabas a thiefe.

*Qu.* How did they say hee seduced the people?

*Ans.* By false doctrine, in not attributing righteousness to the Law, chap. 5. 24.

*Qu.* How blaspheme?

*An.* In calling himselfe the Sonne of God, chap. 10. 33.

*Quest.* How not to be Cæsars friend?

*An.* In making himselfe a King, chap. 19. 12.

*Qu.* How worse then Barrabas?

*Ans.* In that they thought a blasphemer worse then a thiefe.

*Quest.* What kinde of thiefe was Barrabas?

*Ans.* One that by insurrection sought to rob the peoples heart of obedience, which is a kinde of spirituall theft.

*Qu.* How many sorts of theues are there?

*An.*

*An.* Three.

*Qu.* Which be they?

*An.* First, such as corrupt the mindes of others by their lewd examples, Hypocrites, slanderers, and detractors of good mens vertues. Secondly, such as teach lies, whereby the soules of the hearers are robbed of eternall blisse. Thirdly, such as attribute vnto themselves the benefit of health, wealth, or liberty, and so depriue God of his glory.

*Qu.* How many kinds of corporall theeues are there?

*An.* Two.

*Quest.* Which be they?

*An.* Domesticall and Forraine.

*Quest.* Whom call you domesticall theeues?

*Ans.* Such as purloyne from their Masters, Parents, Husbands, Wiues, or friends; or negligently suffer them to incurre any losse or dettiment which they might preuent.

*Quest.* Whom call you forraine theeues?

*An.* All such as rob their neighbours, either by false weights and measures, bad wares, or subtrill practises: all Lawyers, that inake good causes bad, or bad good: all debtors that neuer thinke to pay, and all Creditors that triumph over the bodies of their poore debtors,  
by

*John.*

by imprisonment, or any other kinde of oppression.

*Qu. How did Christ confute the objections of the Iewes?*

*An.* First, by saying hee was the Way, the Truth, and the faithfull Shepheard, and therefore did not seduce the people, chap. 4.6, & 10.11.

*Qu. How secondly?*

*An.* By saying, what hee did hee did by the inspiration of the Holy Ghost, and power of God the Father; and therefore did not blaspheme, chap. 1.23. and 10.30.

*Qu. How thirdly?*

*Ans.* By protesting openly, that what was due to *Cesar* ought to be giuen vnto *Cesar*, and therefore was not enemy to *Cesar*.

*Qu. How fourthly?*

*An.* By shewing hee came to enrich them all with the treasure of happy life, and therefore was no theefe, like *Barabas*?

*Qu. Were they not satisfied with this?*

*Ans.* No; though *Pilate* the chiefe Magistrate, before whom he was indited, did certifie them from the iudgement-seat, that he found no fault in him, chap. 18.28.

*Qu. Why did not Pilate set him free?*

*An.*



*An.* Because he respected more the displeasure of the people, then the discharge of his owne conscience, wherein hee shewed himselfe a bad Magistrate.

*Qu.* What are the markes of a good Magistrate?

*An.* Wisedome, valour, impartiality, not to be humorous, not to be couetous, nor cruell.

*Qu.* When is hee wise?

*An.* When hee discerneth rightly betweene falshood and truth.

*Quest.* When valiant?

*An.* When hee feares not to execute the tenour of the Law.

*Quest.* When impartiall?

*An.* When hee neither respecteth the rich for their authority, nor disdaineth the poore for their basenesse and inferiority.

*Qu.* When is hee without humour?

*An.* When he executeth iustice for the loue of vertue, and not for hate, enuy, or a malicious stomacke against the party called in question.

*Qu.* When is hee not couetous?

*Ans.* When hee doth not buy or sell iustice for reward or bribes.

*Qu.* What is iustice?

*An.* The square of life, attributing to  
eue-

*John.*

euery man that which is due.

*Qu. What is iniustice?*

*An.* The disorder of life, with-holding from men the iust measure of their deserts.

*Quest. When is a Magistrate cruell?*

*An.* When hee is wholly set vpon severity, without any thought of pittie or compassion.

*Qu. Was Pilate altogether without compassion when hee gaue iudgement vpon Christ?*

*An.* No, he had a kinde of compassion, but it was counterfeit, and therefore though he would wash his hands neuer so often, he cannot cleare himselfe from the guilt of innocent blood.

*Quest. How many sorts of cruelty are there?*

*An.* Three.

*Qu. Which be they?*

*Answ.* The first is of such as procure it, who neuerthelesse will not execute it themselves, and that was the cruelty of the Iewes: the second is such as deuiſe not themselves to be cruell, but when the sword is put into their hands, or the meanes giuen vnto them, doe not spare forth-with to execute it with all immanity and brutishnesse of heart; and this is the cruelty of Tyrants and wicked

ked men put in authority : The third is, of such as neglect their duty towards them that are in danger, necessity, or tribulation, whom they both ought and might saue and helpe if they would: and such was the cruelty of *Pilate*, and is the cruelty of all such as see the innocent and guiltlesse wronged, and will not help and succour them.

*Qu. How many waies may we helpe the distressed?*

*An. Fiue manner of waies.*

*Qu. Which be they?*

*An. Either in person; when wee trauell and labour for their deliuerance: or with our goods in relieuing their want; or with our good words to comfort them; or with our counsell to direct them; or with our power quite to deliuer them.*

*Qu. Had Christ any such friends?*

*An. No: nor did he need them; because hee could haue deliuered himselfe if it had pleased him.*

*Qu. Where were his Apostles?*

*An. Fled from him.*

*Qu. Peter boasted hee would die for him, and did hee now forsake him in this extremity?*

*An. He did not onely forsake him, but hee flatly forswore hee knew him.*

P

Qu.

*John.*

*Qu. How often?*

*An.* Three times, the same night that Christ was apprehended; chap. 18.

*Qu. What learne we by this?*

*Answ.* The inconstancy of flesh and bloud, and the sicklenesse of worldly friends.

*Qu. What became of Iudas that betrayed him?*

*An.* As of a pernicious conspirator.

*Quest. How was that?*

*An.* He hanged himselfe.

*Quest. Who gaue him that iudgement?*

*An.* His owne guilty conscience.

*Qu. How many offices of torment doth a guilty conscience include?*

*An.* Foure.

*Qu. Which be they?*

*An.* Of an Accuser, a Iuror, a Iudge, and an Executioner.

*Quest. How of an Accuser?*

*Answ.* In laying our sinnes to our charge, Rom. 2. 15.

*Qu. How of a Iuror?*

*An.* By giuing in euidence against vs.

*Qu. How of a Iudge?*

*An.* In condemning vs.

*Quest. How of an Executioner?*

*An.* By inflicting deserued punishment,

*Qu.*

*Qu. What is it to have a guilty conscience?*

*An.* To live in continuall torment and hell of minde.

*Quest. What was the manner of Christs execution?*

*An.* The death of the Crosse.

*Qu. What ex'remity did hee suffer before hee was nayled to the Crosse?*

*Ans.* He sweat water and bloud, was falsly accused, buffeted, spit-vpon, scourged, reuiled, crowned with thornes, and his garments parted before his face.

*Qu. What extremity did hee endure vpon the Crosse?*

*An.* His hands and feet were nayled, his side pierced with a speare, hee dranke vinegar and gall, was forsaken of God, and reiected of the world.

*Qu. For whom did hee suffer all these torments?*

*An.* Not for any offence of his, for he was immaculate, but for our sinnes which were infinite.

*Quest. To what end did hee suffer them?*

*An.* To the satisfaction of the iustice of God, and the Redemption of our soules.

*Quest. What learne we by that?*

*An.* His obedience to God the Father and his loue towards vs.



*John.*

*Qu. Wherein appeared his obedience to-wards God?*

*An. In two things.*

*Qu. Which be they?*

*Ans. In performing all God had commanded, which is called actiue obedience, and in patient bearing all that was imposed vpon him, which is called passiue.*

*Qu. Wherein appeared his loue toward vs?*

*An. In giuing his life for vs when we were his enemies.*

*Qu. What is that?*

*An. The power and vigour of the soule, expressed by the instrument of the body.*

*Qu. What is the opinion of Atheists touching life?*

*An. Some think, because a man liueth no longer then hee breatheth, that the life of man is nothing but a puffle of winde. Some againe, because the losse of much blood bringeth the losse of life, therefore they esteeme the life to be nothing else but blood: And other some, because in death they perceiue no difference betweene men and beasts, therefore they hold our life to be as the liues of brute beasts, vanishing, without immortality of the soule; but all these opinions are corrupt and lewd.*

*Qu.*

*Qu. Why so?*

*Ans.* Because they are grounded onely vpon the corporall senses.

*Qu. How doe you proue the soule immortal?*

*Ans.* Because it is the image of God, who is a Spirit and eternall: for there must alwaies be an agreement betwixt the Image, and the thing whereof it is an Image.

*Qu. What part of Christ then suffered death?*

*Ans.* His Humanity.

*Qu. Of what doth his Humanity consist?*

*Ans.* Of body and soule like vnto ours, sinne onely excepted.

*Quest. Did his soule suffer death?*

*Ans.* It did.

*Qu. Why then the soule is not immortal?*

*Ans.* There be two kinds of death; one corporall, which a dissolution of the soule from the body: another spirituall which is a separation of the soule from the presence of God: and in this sense it is said that Christs soule did die, insomuch as for a while it was excluded the presence of God

*Qu. What part of Christ did not suffer?*

*Ans.* His Deity, by which hee did overcome death.

*John.*

*Qu.* How did his victory over death appeare?

*An.* By his resurrection.

*Qu.* When was that?

*Ans.* Vpon the third day.

*Qu.* What benefit haue we by his Resurrection?

*An.* The assurance of the immortality both of soule and body, and that sinne, death, nor hell, shal haue any power over vs, so long as we beleeu in him.

*Qu.* How proue you that?

*An.* By his owne words: I am the resurrection and the life; hee that beleeueth in me, though hee were dead, yet shall hee liue, chap. 11.25. And againe, hee that beleeueth in the Sonne hath life euerlasting, and hee that beleeueth not in the Sonne shall not see life, but the wrath of God abideth in him, chap. 3.36.

*Qu.* What kinde of people held opinion that there is no resurrection?

*An.* The Sadduces, and therfore they tempted Christ with the question of the woman that had seauen husbands, whose wife she should be at the day of the Resurrection.

*Quest.* How doth Christ answer this question?

*Ans.* By saying, that in the Kingdome of

of heauen, they neither marry, nor are married, but are as the Angels of God.

Qu. *What are they called that amongst vs deny the Resurrection?*

An. Athiests.

Quest. *How many sorts of Athiests are there?*

Answ. Two.

Qu. *Which be they?*

An. The one that perswade themselves the soule is mortall as well as the body; the other, that albeit they haue some opinion of the immortality of the soule, yet they thinke there is no hell, nor punishment for sinne after this life.

Qu. *How doth the Scripture disprove the first?*

An. By saying, that whosoever beleeueth in Christ shall not perish, but haue eternall life, chap. 3. 5.

Qu. *How the second?*

An. By the words that God shall say to the wicked at the day of iudgement; depart from me yee cursed into euerlasting fire, which is prepared for the Diuell and his Angels, Mat. 25. 41.

Qu. *How many sorts of Angels be there?*

An. Two: good and bad.

Quest. *Of what substance are good Angels?*

An. Not of the nature and essence of  
 P 4 God,

*John.*

God, nor immortall of themselves: but haue their immortality of God, who both giues it vnto them, and preserueth them in it, and could take it from them if hee would.

*Qu. What difference is there betwixt the spirits of men and Angels?*

*Ans.* The spirits of men are ioyned vnto bodies, the spirits of Angels are not.

*Quest.* Are not the spirits of men Celestiall?

*Ans.* Yes, not in respect they are drawne from the nature of God, but in respect of the agreement that is betwixt them.

*Qu. What difference is there betwixt soule and spirit?*

*Ans.* A soule is common to all men liuing, as well Infidels as other; but a spirit is properly in those that are regenerate and borne a-new by faith, and the Holy Ghost.

*Qu. To whom did Christ first appeare after his resurrection?*

*Ans.* To Mary Magdalene, and afterward three seuerall times to his Apostles.

*Qu. How long was hee vpon the earth after his resurrection?*

*Ans.* Forty dayes, and then hee was taken vp on high, and a cloud receiued him, Acts 1.3.9.

*Qu.*



Qu. Where was Christ when hee was taken up?

Ans. Vpon mount Oliuet.

*The end of the Gospell.*

The ACTS.

QUESTION.

After that Christ ascended into heauen, whom did hee leaue on earth for the building up of his Church?

Ans. His cleauen Apostles.

Qu. How did he strengthen them?

Ans. By sending the Holy Ghost vnto them, chap. 2.4.

Qu. In what likenesse did the Holy Ghost appeare?

Ans. In the likenesse of fiery tongues, chap. 2.3.

Qu. With what did it indue them?

Ans. With the knowledge of Languages.

Qu. To what end?

Ans. That they might preach to all Nations.

Qu. Was that their office?

Ans. Yes.

Qu. Who enioyned them thereto?

Ans. Christ, chap. 1.8.

## *Acts.*

*Qu.* Upon how many points did their office consist?

*An.* Of two.

*Quest.* Which be they?

*An.* To baptise and instruct.

*Qu.* How did they baptise?

*An.* In the name of the Father, of the Sonne, and of the Holy Ghost.

*Qu.* How did they instruct?

*Answ.* Two manner of waies.

*Qu.* Which be they?

*An.* By testifying the death, resurrection, and ascension of Christ: and teaching of Faith, Repentance, and good workes, chap. 1.23.24.25.28.

*Qu.* What power had they given them to confirme their doctrine?

*Answ.* The power of working Miracles: as making the lame to goe, healing the sicke, and raising the dead, chap. 3.6. and 9.34.40.

*Quest.* Who stood against them?

*An.* The practise of the Diuell.

*Qu.* Who defended them?

*An.* The prouidence of God.

*Qu.* How did the diuell practise against them?

*An.* By raising vp conspiracies, tumults, commotions, persecutions, murders, and by bringing them to imprisonment, stripes and death.

*Qu.*

*Qu. To what purpose and end did the diuell doe this?*

*Answ.* To ouerthrow, or at the least to stop the course of their preaching, if it had beene possible.

*Qu. How did God defend and preserve them?*

*An.* Hee reuealed the conspiracies against them, chap. 9. 24. He pacified the tumults and commotions, chap. 19. 35. to 41. Hee sent them refuge in time of persecution, chap. 14. 6. Hee conuerted the hearts of their slanderers, chap. 2. 37. He deliuered them out of prison, chap. 5. 19. He comforted them when they were beaten, chap. 5. 41. & 23. 11. and in death hee gaue them life, chap. 14. 19.

*Qu. Who conspired against them?*

*An.* The Iewes.

*Qu. How?*

*An.* When Paul was imprisoned by them, some forty of them and more, tooke an oath that they would not eate nor drinke vntill they had slaine Paul, Acts 23. 12. 13.

*Qu. Under what colour would they execute their malice?*

*An.* Vnder colour to haue him brought forth to be examined, and they by the way would murder him.

*Qu. How did God reueale this conspiracy?*

*An.*

## *Acts.*

*An.* Pauls sisters sonne ouer-heard it, and was sent to tell the Captaine of the Castle of it, chap 23. 20. 21.

*Quest.* What did the Captaine when hee heard it?

*An.* Sent Paul, with a power of men for his guard, to Caesaria, to Felix the chiefe Gouvernour.

*Qu.* Who raised tumult against them?

*An.* The Iewes, and one Demetrius a siluer-Smith at Ephesus.

*Qu.* Against which of the Apostles did Demetrius raise a tumult?

*Answ.* Against Paul, Gaius, and Aristarchus, Pauls companions.

*Qu.* Why?

*An.* Because they spoke against Images, by making of which hee got his liuing.

*Qu.* What was Demetrius his intent by this commotion?

*An.* To haue Paul and his Disciples suppressed.

*Qu.* How did God preuent their purpose?

*An.* The Towne claieke pacified the people, and the men were let goe, chap. 19. 35.

*Qu.* Who was the diuels instrument to persecute the Apostles?

*Answ.* Herod in Iudea, and the vnbelieuing Iewes in Iconium, Thessalonica, and other places,

*Qu.*

Qu. *Who did Herod persecute?*

An. He killed James, and put Peter in prison, chap. 12.25.

Qu. *Who was Gods instrument to deliver Peter?*

An. An Angell.

Qu. *How was Herod punished for his cruelty?*

Ans. Hee was eaten to death with wormes, chap. 12.13.

Quest. *In how did the unbeleevving Jewes persecute at Iconium?*

An. Paul and Barnabas.

Qu. *How were they delivered?*

An. God gaue them knowledge of their dangers.

Quest. *In hither went they for refuge?*

An. To Listra and Derbe, Cities of Liconia, chap. 14.6.

Quest. *In how were persecuted in Thessalonica?*

An. Paul and Silas.

Quest. *How escaped they?*

An. Their friends sent for them by night to Berea, chap. 17.10.

Qu. *Who were the diuels instruments to slander the Apostles?*

An. The Jewes.

Qu. *Where?*

An. At Ierusalem.

Qu. *In what manner?*

An.



*Acts.*

*An.* By saying (when they spoke all manner of Languages) that they were drunke with new wine, chap. 2.13.

*Qu.* How did God make them repent their slander?

*An.* By touching them with remorse of conscience.

*Qu.* Who were the diuels instruments to imprison the Apostles?

*An.* King Herod, the Iewes, and the Romane Substitute.

*Qu.* Who was Gods instrument to deliuer them?

*An.* An Angell, and such men as hee raised to be their friends, chap. 5.19.

*Qu.* How did God comfort the Apostles when they were beaten?

*An.* By speaking to them in visions, chap. 13.11.

*Qu.* To which of them did hee giue life in death?

*An.* To Paul.

*Qu.* In what manner?

*An.* When Paul was stoned by the men of Lystra, and carryed out of the Citie for dead, God raised him vp againe, euen in the midst of the Disciples that stood about him, chap 14. vers. 19.20.

*Qu.* What learn we by the sequell of this discourse?

*An.* That God by simple men, in spite

of all tyranny, replenished the whole world with the sound of his Gospell.

*Qu. But Paul, as we read in the eighth chapter, persecuted the Church, and consented to the death of Stephen: how came hee then to be an Apostle?*

*An.* The spirit of God (in whose hands are the hearts of all men) converted him from a persecutor to a Preacher, so that amongst all the Apostles none was more zealous, nor added more soules to the Church then hee did.

*Qu. How doth that appeare?*

*An.* By his painfull trauaile through many Countries, his stripes, imprisonment, stoning, danger by land and sea, which hee ioyfully suffered for the loue of Christ Iesus.

*Qu. Why did God suffer his chosen Seruants to bee so iniuriously handled of the world?*

*An.* For three reasons.

*Qu. Which be they?*

*An.* That hee himselve might be the more glorified by their deliuerance, their enemies more iustly condemned, and his seruants more worthy their reward in heauen.

*Quest. As they were painfull to teach, were the people as ready to follow their doctrine?*

*An.*

*Acts.*

*An.* Many were, of those whose hearts were prepared for that calling : but otherwise they that were not, refused.

*Qu.* It appeareth then that Faith is the onely gift of God?

*An.* It is : and increaseth in vs by hearing of his Word, as appeareth by *Lydia*, the woman of the *Thyatirians*, whose heart the Lord opened, that shee attended to the doctrine of *Paul*, chap. 16. 14.

*Qu.* What strange conuersion was there made by the Apostles?

*Answer.* The conuersion of the *Æthiopian Eunuch*, of *Cornelius*, of *Elimas*, and of *Pauls* Iaylor.

*Qu.* Why did the conuersion of these men seeme more strange then the rest?

*An.* Because in the eye of the world, both for their calling and quality, they seemed more vnlkely to bee conuerted then any other.

*Qu.* How?

*An.* The Eunuch was of the Hea-then that worshipped strange Gods, ch. 8 37. *Cornelius* a souldier, whose stearne profession might seeme to harden his heart against the first impression of Christian Faith, chap 10. 5. *Elimas* a Coniurer, and one that practised with the diuell : and the Iaylor, a forward  
mini.

minister to execute the cruelty of such as persecuted Christ and his Church.

*Qu.* How did the converted shew themselves afterwards to be Christians?

*Ans.* By their good workes.

*Qu.* What were they?

*An.* The Eunuch planted the Gospell in Æthiopia: *Cornelius* vsed much prayer and almes deeds and the Iaylor drest the wounds of *Paul* and *Silas*, and refreshed them with meate.

*Qu.* It is not then enough for vs to bee Christians in name, but wee must also bee so in nature?

*An.* No, for otherwise we shall bee sure to vndergoe the wrath of God.

*Qu.* By what example?

*Ans.* By the example of *Ananias* and *Saphyra*, and of *Eutichus*.

*Qu.* What were their faults?

*An.* *Ananias* and *Saphyra* after they were receiued into the Church, did not with their whole heart addict themselves to the seruice of God.

*Quest.* wherein did they faile?

*An.* In that whereas it was accustomed among them to imploy all their goods to the benefit of their brethren, they kept backe a part to their owne private vse.

*Quest.* How were they punished?

## *Acts.*

*An.* With sodaine death, chap. 5. 10.

*Qu.* If God shewed such seuerity vpon them, in that they distributed not their whole substance to the maintenance of Christian charity, what ought they to feare that will bestow nothing, not so much as the superfluity of their riches, to the relieuing of their distressed brethren?

*An.* Not onely death of body in this world, but destruction of soule and body in the world to come, vnlesse they amend.

*Qu.* Wherein did Eutichus offend?

*An.* Being of the congregation of the faithfull, as hee sate with others to heare Paul preach, neglected his doctrine (as at many Sermons with vs we may see the like) and fell into a sleepe.

*Qu.* How did God punish him?

*An.* He made him an example to the whole assembly, by suffering him to fall from the third loft; so that hee lay for dead till Paul reuiued him.

*Qu.* But our Christians sit low, and in their Pewes, and therefore need feare no such danger?

*An.* True, they need not feare falling to the ground, but they may sit in dread of a greater fall.

*Qu.* How is that?

*An.* From the top of heauen to the bot-



bottom of hell, if when they should heare the word of God, they suffer sleepe to stop their cares.

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*Saint Pauls Epistle to the*  
ROMANES.

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QUESTION.

**W***hat was the cause the Apostles writ Epistles?*

*An.* The variety of Nations whom they had conuerted, with whom they could not alwaies in person be conuersant, and therfore they sent their mindes vnto them in writing.

*Quest. To what end?*

*An.* To cherish their yong Faith, which otherwise (like a greene Tree that hath not taken deepe roote) might bee shaken with Contention and Errour.

*Qu.* Was there any such thing in Rome, at such time as hee sent this Epistle thither?

*An.* Yes.

*Quest. What was it?*

*Ans.* The Iewes began to despise the Gentiles, and the Gentiles the Iewes.

*Qu.* Wherefore did the Iewes despise the Gentiles?

*Ans.*

## *To the Romanes.*

*An.* They thought them vnworthy to be partakers of grace through Christ, because they were not vnder the Law, as well as they.

*Q* How did the Gentiles despise the Iewes?

*An.* They thought them more vnworthy of Gods fauour through Christ, because they had refused him for their Messias, to whom onely hee was sent.

*Qu.* How doth Paul take up this contro-  
uersie?

*Ans* By proning them both guilty of monstrous finnes, and therefore vnfit either to reprove other.

*Qu.* Of what doth hee proue the Gen-  
tiles guilty?

*An.* Of idolatry: for though they had not the Law written, yet by the frame of heauen and earth, they could not but know there was an omnipotent God, and therefore they ought not to haue worshipped idols, chap 10. 12.

*Quest* What doth he hold the Iewes guilty of?

*Ans* Of presumption, in thinking they could be iustified by the Law: so that neither in the Law, nor out of the Law (that is, before the Law was giuen) can there be any righteousness.

*Qu.* What then must they depend upon for their iustification?

*An.*

*An.* Onely faith in Christ Iesus, who had performed the Law for them: for to heare the Law was no cause of iustification, but to performe the Law, which none was able to doe, but onely the Son of God, chap. 2. 13, & 3. 20. 25.

*Quest.* How doth Paul distinguish the Law?

*An.* Into the Law of the letter, and the Law of Faith.

*Qu.* What doth the Law of the letter?

*Ans.* Shewes vs what sinne is, but purgeth vs not from sinne.

*Qu.* What is the Law of Faith?

*An.* Righteousnesse, obtained without the Law.

*Qu.* How proueth he that?

*An.* By the example of Abraham, who was iustified by Faith before hee was circumcised, that hee might not think Circumcision the cause of iustification, cha. 4. 10.

*Qu.* How then doth hee draw the Iew and the Gentile to agreement?

*An.* By shewing them that both the circumcised and the vncircumcised shall be saued if they beleeue.

*Quest.* What doth beliefe bring?

*Ans.* Peace of conscience towards God, through our Lord Iesus Christ, chap. 5. 1.

*Qu.*

## To the Romanes.

*Quest. What doth peace of conscience bring?*

*Ans. Ioy in tribulation.*

*Quest. What tribulation?*

*Ans. Patience.*

*Qu. What patience?*

*Ans. Experience.*

*Qu. What experience?*

*Ans. Hope, that will not deceiue vs.*

*Quest. How is our hope made undeceivable?*

*Ans. By the loue of God.*

*Qu. Wherein?*

*Ans. In that when we were yet his enemies, hee gaue his onely begotten Sonne to death.*

*Qu. How became wee Gods enemies?*

*Ans. By the sinne of Adam.*

*Qu. Whether was greater, the condemnation that came through the sinne of Adam, or the justification that came through the righteousness of Christ?*

*Ans. The iustification that came by the righteousness of Christ.*

*Qu. Why?*

*Ans. Because by one sinne onely came damnation; but Christ by righteousness hath forgien many sinnes; that is, not onely the sin of Adam, whereof we are guilty, but many other sinnes of our owne, which we haue since committed.*

*Qu.*

Qu. *What bringeth vs to the knowledge of sinne?*

An. The Law: for we had not knowne lust, if the Law had not said, Thou shalt not lust.

Qu. *Then the more sinne is manifested, the more grace abounds?*

An/. It doth.

Qu. *May we therefore sinne that grace may abound?*

An. God forbid.

Qu. *Why not?*

An. Because when in Baptisme wee are made partakers of grace, we dye to sinne, and rise againe to newnesse of life, chap. 6. 6.

Quest. *What is to dye to sinne?*

An. To abolish the workes of the flesh.

Quest. *What is it to rise to newnesse of life?*

Answ. To follow the workes of the spirit.

Quest. *What call you the workes of the spirit?*

An/. Faith, Charity, Peace, Concord, Mercy, Loue, &c.

Quest. *What call you the workes of the flesh?*

An/. Pride, Enuy, Sloath, Gluttony, Vncharitablenesse, &c.

Qu.



## *To the Romanes.*

*Qu. How are they rewarded?*

*An. With death: for the reward of sinne is death, chap. 6. 13.*

*Qu. How are the workes of the spirit rewarded?*

*An. With eternall life, chap. 6. 13.*

*Quest. Are we all subiect to death by the Law?*

*An. Wee are.*

*Qu. How then can the Law be good which is the cause of much ill?*

*An. Yes, the Law is holy and good, and ordained to giue vs life, but that sin working in vs alters the property of the Law, so that in stead of life we find death, chap. 7. 10.*

*Qu. How shall we auoide this danger?*

*An. By liuing after the spirit.*

*Quest. Who are they that liue after the Spirit?*

*Answ. Such as God in his fore-knowledge hath predestinated thereunto, chap. 8. 3.*

*Quest. Are all men predestinated to be saued?*

*An. No: some are made vessels of wrath to destruction, as other some are made vessels of mercy, prepared to glory, chap. 9. 15.*

*Quest. Is God then the cause of mans condemnation?*

*An.* No: but sinne which raigneth in man.

*Qu.* What are they called which are ordained to be saved?

*An.* The children of God.

*Qu.* How are wee made the children of God?

*An.* Three manner of waies.

*Qu.* Which be they?

*Ans.* By Election, Creation, and Adoption.

*Qu.* Why are these blessings bestowed upon us?

*An.* Not for any desert of ours, but through the meere loue and mercy of God.

*Quest.* What recompence doth hee require of us for them?

*An.* Nothing but loue,

*Quest.* How is our loue shewne?

*Ans.* If we suffer neither tribulation, persecution, famine, nakednesse, perill, nor sword, to separate vs from Christ.

*Quest.* When are wee separated from Christ?

*An.* When we doe, or consent to doe, any thing contrary to his will.

*Qu.* Why must we endure any extremity rather then revolt from God?

*An.* Because the afflictions of this life are not worthy of the glory which shall

## *To the Romanes.*

shall bee showne vnto vs in the life to come, chap. 8. 18.

*Qu. Doe we obtaine that glory then by workes?*

*Ans.* No, but by the mercy of God onely, yet workes and the good motions of the Spirit testifie to our consciences in the meane space, that such a reward is laid vp for vs.

*Qu. How are we put from that glory?*

*Ans.* Onely by our sinnes.

*Qu. To whom was the covenant of this glory made?*

*Ans.* To the Iewes first, and then to the Gentiles.

*Qu. How did the Iewes loose it?*

*Ans.* By thinking to become righteous by the Law.

*Qu. How doe the Gentiles obtaine it?*

*Ans.* By belecuing in Christ so soone as they heard of his name, chap. 9. 30.

*Qu. Why could not the Iewes be righteous by the Law?*

*Ans.* Because they could not fulfill the Law.

*Qu. Are the Gentiles then righteous by fulfilling of the Law?*

*Ans.* They are.

*Qu. How doe they fulfill the Law?*

*Ans.* Not in themselves, but in the worke of Christ, who hath fulfilled it for them,

them, and for all others that beleue in him, so that his righteousness is become theirs, chap. 10. 4. 9.

*Qu. Are all the Iewes reiected?*

*An.* No: God hath reserued a remnant to be saued, chap. 9. 27.

*Qu. Are the Gentiles all accepted?*

*An.* No: but onely such as heare the word and beleue.

*Qu. But some haue not heard the word, therefore they shall be excused.*

*An.* Not so: the sound thereof is gone through the earth, therefore none can plead ignorance, chap. 10. 18.

*Qu. Because we are Gentiles and accepted by our beleefe in the place of the unbelieuing Iewes, ought we to despise them in respect of our selues?*

*An.* No.

*Qu. Why?*

*An.* Because we are not so accepted, but we may be reiected; nor they so reiected, but they may be receiued; for if God grafted vs into the true Vine which were but wilde branches, much more may hee graft the Iewes, which were the true branches, into the true stock againe, chap. 11. 17.

*Qu. Why doth Saint Paul urge this Similitude?*

*An.* To shut vp the contention be-

## To the Romanes.

tweene the Iewes and the Gentiles, that neither should despise other : because they were alike in beliefe and vnbeliefe.

*Qu.* After the deciding of this controuersie, and certaine principall points of Religion (as Faith and Iustification) declared, wherein doth Paul shew we ought to strike one to excell another ?

*Answ.* In vnity and vprightnesse of life.

*Qu.* How is that to be performed ?

*An.* By offering vp our selues a liuely sacrifice vnto God.

*Qu.* What is a liuely sacrifice ?

*An.* To cast off the workes of darkenesse, and put on the armour of light.

*Qu.* How must we cast off the workes of darkenesse ?

*Answ.* By conforming our selues after the will of God, and not after the fashions of the world, chap 12.2.

*Qu.* What are the workes of darkenesse ?

*An.* To imbrace pride rather then humility; lust rather then chastity; hate rather then loue; rebellion rather then obedience; gluttony rather then abstinence, &c.

*Quest.* What is the armour of light ?

*An.* To dispose our mindes after the contrary.

*Quest.* It seemes then by being commanded



*To the Romanes.* 180

*to sacrifice our bodies, that euey Christian is a Priest?*

*An.* True, we are.

*Qu.* How are we consecrated?

*Ans.* Not by the infusion of oyle, but by the inspiration of the holy Spirit.

*Quest.* When?

*Ans.* At our Baptisme.

*Qu.* Doe all Christians serue the office of Priesthood?

*An.* No.

*Qu.* Why?

*An.* Because their sacrifice is not such as it should be.

*Qu.* How comes that to passe?

*An.* By reason they preferre not sorrow before ioy, death before life, rebuke before honour, enemies before friends, for the loue of Christ, and as hee in his life did for our example.

*Qu.* To whom is it giuen to know these things?

*An.* To all, but not after a like measure.

*Qu.* What must they doe that haue priuiledge of grace aboue others?

*An.* Not boast of it, but helpe to further them that want, chap. 11.3.

*Qu.* By what example are we taught so to doe?

*An.* By the example of the members of a mans body: for as when the foot is  
Q<sub>2</sub> offen.

## *To the Romanes.*

offended, the rest of the members, as the eye, hand, and tongue, straight minister to it; so it ought to be in the members of Christ his body, where one faimts the rest must releue it.

*Qu. Who is the head of the mysticall body?*

*An.* Christ.

*Qu. Who are the eyes?*

*An.* His Preachers.

*Qu. Who are the eares?*

*An.* Hearers of the Word.

*Qu. Who are the hands?*

*An.* The Magistrates.

*Qu. Who are the feete?*

*An.* The Subiects.

*Qu. What is the duty of a Preacher?*

*An.* To teach, with sincerity.

*Qu. What is the duty of the Hearer?*

*An.* To attend with reuerence.

*Qu. What is the duty of the Magistrate?*

*An.* To rule with iustice.

*Qu. What is the duty of the Subiect?*

*Answ.* To obey with loue:

*Qu. What are the sinewes that binde the ioynts of the mysticall body together?*

*An.* Compassion and brotherly loue.

*Qu. What is compassion?*

*Answ.* A suffering with our Christian brethren, or a like feeling of the heart that we shew to them, as if it were happened to our selues.

*Qu*

Qu. What doth it produce?

An. A distributing to their necessity, as counsell to them that erre; comfort to all them that mourne, and food to them that hunger, cloathing to them that are naked, and harbour to them that are harbourlesse, chap. 12. 15. 17.

Qu. How are these vertues performed in vs?

An. By continuance in prayer.

Qu. What vices are contrary to compassion?

Answ. Hate, reuenge, arrogancy, and selfe-loue.

Qu. Why must we not hate?

An. Because God hath commanded loue, chap. 12. 14.

Qu. Why must we not reuenge?

An. Because reuenge is the Lords, chap. 12. 16.

Quest. Why must we not be arrogant and high-minded?

An. Because we are all of one lineage, and no man hath any thing of himselfe, but what is giuen him of God.

Qu. What is selfe loue?

An. To be wise in our owne conceits.

Qu. Doth our duty onely extend to the body of our Christian brethren?

An. No, but to his minde also,

Quest. How is that?

An. Wee must take heed that wee offend

## *To the Romanes.*

send not his conscience by eating of meates, and obseruation of daies, chap. 14. 21.

*Qu. When are these precepts to be put in execution?*

*An.* Out of hand.

*Qu. Why?*

*An.* Because the time of our saluation draweth neere, chap. 13. 11

*Quest. When to be left off?*

*An.* Not till death.

*Quest. Why?*

*An.* Because whether we liue or die, we liue and die to the Lord, chap 14. 1.

*Qu. How doth Saint Paul conclude this Epistle to the Romanes?*

*An.* With two things.

*Qu. Which be they?*

*An.* With exhortation and prayer.

*Qu. What doth hee exhort them vnto?*

*An.* The reading of the Scriptures, thankesgiuing, and to beware of false Prophets.

*Qu. Why doth hee exhort them to reade the Scriptures.*

*An.* Because whatsoeuer is written, is written for our and their instruction, chap. 25. 4.

*Qu. Why to thankes-giuing?*

*Answ.* Because of the mercy of God shewed vnto all.

*Qu.*

*Qu. Why to beware of false Prophets?*

*An.* Because they raised diuisions, and opinions in the Church, contrary to the doctrine of Christ, chap. 16. 17.

*Qu. What is his prayer?*

*An.* That they might be filled with all ioy and peace that comes by faith, and with all abundance of Hope.

*Qu. What is Hope?*

*An.* An assured expectation of blessedness to come; to which Christ Iesus bring vs, Amen.

*Qu. From whence did Paul write this Epistle?*

*Answ.* From Corinth.

## 1 CORINTHIANS.

### QUESTION.

**V**Here was Paul when hee writ this Epistle to the Corinthians?

*An.* In Syria.

*Qu. What was the cause that moued him to write?*

*An.* The sects and diuisions that in his absence tooke roote in the Church of Corinth.

*Qu. What were they?*

Qs

An.



## I Corinthians.

*An.* Some held of *Paul*, some of *Apollo*, and some of *Cephas*.

*Qu.* How doth he reprove that?

*An.* By shewing them that Christ is one, and his religion one, and therefore ought not to be diuided: and howsoever *Paul*, *Apollo*, or *Cephas* plant, it is nothing except God giue the increase, chap. 3. 6.

*Qu.* Hence then proceeds the knowledge of the Scripture?

*An.* From the Spirit of God, ch. 2. 12.

*Qu.* Who is the meanes?

*An.* The Preacher, chap. 3. 9.

*Qu.* How ought he to deliuer the word?

*An.* Not in the enticing speech of mans wisdom, but in the plaine euidence of the spirit, chap. 2. 4.

*Quest.* Why?

*Ans.* Because the wisdom of the world before God is foolishnesse, & that which the world accounts foolishnesse is wisdom before God, chap. 3. 19.

*Qu.* What is their offence then that perswade themselves the Gospell is not well taught except it bee set forth with eloquence of speech?

*An.* They make the crosse of Christ of none effect, attributing that vnto men which belongs to the power of God, chap. 1. 17.

*Qu.* What are the inconueniences which

come by controuersie in Religion?

*An.* Vice passeth away unpunished and the Congregation is scandalized chap. 5.2, &c.

*Qu.* What be the vices Saint Paul noteth in the Corinthians?

*Ans.* Arrogancy, incest, going to law one with another, and Fornication.

*Qu.* How would he haue arrogancy reclaimed?

*An.* By humility, if any man among you seeme to be wise in this world, let him be a foole, that hee may be wise, cha. 3. 18.

*Qu.* How Incest?

*An.* By excommunicating the party, chap. 5. 5.

*Quest.* How going to Law?

*Ans.* By chusing some one or other of their brethren to set concord between them, without expence of time and further charge, chap. 6. 4.

*Qu.* How Fornication?

*Ans.* By marriage: to auoide fornication, let euery man haue his owne wife, chap. 7. 2.

*Qu.* What doth hee most commend, marriage, or a single life?

*Ans.* A single life.

*Qu.* Why?

*An.* Because it is most apt for the service

## **i Corinthians.**

uice of God, by reason it is freed from cares, the other is intangled, chap. 7. 32.

33.

*Qu. Doth hee not likewise taxe them of dolanry?*

*An.* Yes, and of thinking the Ministers a burthen to the Congregation.

*Qu. How doth he reprove the first?*

*An.* By shewing that although they feare God in heart, yet it is not lawfull for them to eate with idolaters.

*Quest. Why?*

*An.* Because in so doing they may wound the weake consciences of others, chap. 8. 11, 12.

*Qu. How doth he reprove the second?*

*Anf.* By shewing that hee which feedeth the flocke, is worthy to eate of the milke of the flocke, chap. 9. 7.

*Quest. By whose example doth hee teach them to auoide these enormities?*

*Anfw.* By the example of the Iewes, who were ambitious, full of strifes, despisers of Prophets, and prophaners of holy things, chap. 10.

*Quest. Why are they taught to auoide these things?*

*Anfw.* Because their bodies are the Temples of God, and therefore they ought not to make them the Temples of the Deuill, by suffering themselves

to be polluted with such vncleannesse,  
chap. 3. 1.

Qu. *When doe they auoide them?*

An. When they doe all things in purity of spirit, and to edification, chap. 14. 5.

Quest. *What is the best ground of edification?*

Ans. Loue.

Qu. *How doe you proue that?*

An. Because hee that teacheth, although hee speake with the tongue of an Angell, and haue not loue, is like a tinkling Cimbball, chap. 13. 1. Hee that hath faith able to remoue mountaines, and wants loue is nothing, verse 2. And hee that giueth all he hath to the poore, and is without loue, profiteth nothing, verse 3.

Qu. *Loue then is necessary in all the points of Religion?*

An. It is: for hee that comes to the Lords Table without Loue, is an vnworthy Guest: and he that prayeth, and is not in loue, calleth for vengeance on himselfe.

Qu. *Wherein did the Corinthians abuse Prayer?*

Ans. In not obseruing the custome of time.

Qu. *What was that?*

Ans.

## **1 Corinthians.**

*An.* To pray bare-headed, chap. 11.4.

*Quest.* *Wherein did they abuse the Lords Supper?*

*An.* In that some came with a carnall desire to eate, and some had filled themselves before, chap. 11.21.

*Qu.* *What was the presumption of their women?*

*Ans.* They tooke vpon them to teach, which is not allowable, chap. 14.34.

*Qu.* *What principall thing was to be observed among the Teachers?*

*An.* Not to preach or pray in a strange tongue, by which the people could not be edified, nor whereunto they could not say, Amen, chap. 14.2.

*Quest.* *What is the last error that Paul confuteth in them?*

*Ans.* Their doubting of the Resurrection.

*Qu.* *How doth hee confute it?*

*An.* By shewing that Christ is risen, who is the first fruite of them that shall rise, chap. 15.

*Qu.* *How doth hee proue that Christ is risen?*

*An.* By the testimonie of the Apostles and of others that saw him: but lest this might not be sufficient, he confirms it also by reason.

*Qu.* *How is that?*

*An.*



*An.* That vnlesse there be a resurrection, Faith and Preaching are both in vaine, chap. 15. 15.

*Qu.* How doth Paul conclude this Epistle?

*An.* With an exhortation for the reliefe of the poore.

## 2 CORINTHIANS.

### QUESTION.

*From whence was this second Epistle to the Corinthians written?*

*An.* From Philippi, a Citie in Macedonia.

*Qu.* What are the principall circumstances?

*An.* Three.

*Qu.* Which be they?

*An.* The cause why hee writ, the persons whom hee toucheth, and the matter whereof hee treateth.

*Qu.* What was the cause of his writing?

*An.* The inflexible nature of some, that notwithstanding his former perswasions still despised his authority.

*Qu.* Who are the persons?

*An.* The false Teachers, himselfe, and the Corinthians.

*Qu.* What is the matter?

*An.*

## 2 Corinthians.

*An.* A confutation of his detractors, and a confirmation of his owne doctrine.

*Quest.* How confutes hee his detractors?

*An.* By prouing them Teachers, not for loue, but to fill their owne bellies, and that they were boasters of other mens labours, chap. 10. 15. & 11. 20.

*Q.* How doth he confirm his owne doctrine?

*An.* Three wayes.

*Qu.* Which be they?

*An.* First, in respect of the ground thereof, which is Christ Iesus, chap. 4. 5. Secondly, in respect of the fruit which it had brought forth in them, which was faith, patience, and loue, chap. 8. 7. & 9. 2. Thirdly, in respect of his owne constancy, whom the persecutions of the world had sealed the true Minister of God.

*Qu.* How?

*Answ.* In that neither imprisonment, stripes, watching, fasting, stoning, danger by sea, nor danger by land could terrifie him from proceeding in his calling, chap. 6. 4. & 11. 24 to 30.

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## To the GALATHIANS.

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### QUESTION.

**VV**hat was the cause that Paul writ to the Galathians?

*An.*

*An.* Their declining from that which hee taught them.

*Quest.* *What was that?*

*Answ.* Faith in Christ Iesus.

*Qu.* *How declined they from faith?*

*An.* In thinking to be iustified by the workes of the Law.

*Qu.* *How doth he rebuke them?*

*An.* By shewing that as many as are of the workes of the Law, are vnder the curse, chap. 3. 10.

*Quest.* *How are we deliuered from this curse?*

*An.* Christ hath redeemed vs by being made a curse for vs, chap. 3. 13.

*Qu.* *What doth hee then counsell them to doe?*

*An.* To forsake the beggarly traditions of the Law, as Circumcision and the obseruations of dayes and times, chap. 4. 10.

*Quest.* *What was the reason?*

*An.* Because neither circumcision, nor vncircumcision auaille any thing, but a new creature, chap. 6. 15.

*Quest.* *What is understood by a new creature?*

*An.* One regenerated by faith, as being dead to sinne, and risen againe through Christ to newnesse of life, chap. 2. 19. 20.

*Qu.*

## *Ephesians.*

*Qu. How are we knowne to be regenerate?*

*An. If we bring forth the fruits of the spirit.*

*Qu. What are the fruits of the spirit?*

*An. All kindes of vertuous living, chap. 5. 22.*

*Qu. Where was Paul when hee writ this Epistle?*

*An. At Rome.*

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## *Paul to the EPHESIANS.*

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### QUESTION.

**W***hat was the estate of the Ephesians when Paul wrote vnto them?*

*Ans. As it is of those amongst whom Gods word hath beene sown.*

*Quest. How is that?*

*Ans. The good seed of Pauls doctrine was mingled with the Cockle and weeds of false Teachers.*

*Quest. In such a needfull businesse, how chanced it hee did not rather goe vnto them then write?*

*An. Because he was prisoner in Rome.*

*Quest. What methode doth he vse in confirming the Ephesians in the Faith which hee had before taught them?*

*An.* First, hee vseth an admonition, then a Prayer, and last of all an exhortation.

*Qu.* *Of what doth he admonish them?*

*An.* Of foure things.

*Qu.* *Which be they?*

*Ans.* First, hee shewes that they were predestinated to the calling of Christians before the foundation of the world, and therefore it was nothing that had happened vnto them by chance, chap. 1. 4. 11. Secondly, hee puts them in minde that the ground of their Faith is Christ Iesus, to whom all power both in heauen and earth was giuen, and therefore they needed not to stand doubtfull of their reward, chap. 2. 20 to 23. Thirdly, hee records in what state they were before they were called.

*Quest.* *What was that?*

*An.* That they were vnder the power of Satan, and dead through sin, and therefore being now quickened by the Spirit of Christ the farther they were off from grace, the greater debtors they are now for the same, chap 2. ver. 1. 4. 5. Fourthly, hee bids them not to faint, because of the persecution which they saw was laid vpon him.

*Qu.* *What reason shewes he for that?*

*An.*



## *Ephesians.*

*Ans.* Because it was their glory, chap. 3.13.

*Qu.* In what respect could his persecution be to their glory?

*Ans.* In this, that seeing him constantly endure imprisonment and death for the truth of the Gospell which hee had preached vnto them, they might assure themselves his doctrine was the word of God, and no tradition of man.

*Qu.* For what doth hee pray to God for them?

*An.* For three things.

*Qu.* Which be they?

*An.* First, for the strength of his holy spirit, ch.3.19. Secondly, that hee would giue them a faithfull heart, ch.3.17. And thirdly, to endue them with vnfained charity.

*Qu.* How manifold are those exhortations?

*An.* Two-fold.

*Qu.* As how?

*An.* Generall and particular.

*Qu.* What is his generall exhortation?

*An.* Certaine obseruations common to all men, as to walke worthy of their calling, chap.4.1.

*Quest.* What is their calling?

*An.* Christianity.

*Quest.* What is the end thereof?

*An.* Eternall life.

*Qu.*

*Qu. Who hath called therunto?*

*An.* God the Father, by his Sonne Christ Iesus, chap. 3. 11.

*Qu. By what meanes?*

*An.* By two kinde of meanes.

*Qu. Which be they?*

*An.* First, by outward meanes, as by afflictions and persecutions: and secondly, by inward meanes, as by the working of Gods word in our hearts, and the wholesome admonition of his holy spirit, chap. 4. 30.

*Qu. How may wee walke worthy of our vocation?*

*An.* If wee auoid lying, anger, theft, filthy speaking; and imbrace Humility, Meeknesse, Patience, Charity, and Vnity of spirit, chap. 4. 2. 3. & verse 25. to 31.

*Qu. What is Humility?*

*An.* Not to preferre our selues before others, nor to despise them in respect of our selues.

*Qu. What is Meeknesse?*

*An.* Not to be easily moued to anger.

*Quest. Is it not lawfull then to be angry with such as offend?*

*Ans.* Yes, so that we be not angry vn-to sin, nor let the Sunne goe downe vpon our wrath, chap. 4. 26.

*Qu. How may we be angry and sin not?*

*An.* If we so bridle our fury, as that  
wee

## *Ephesians.*

wee breake not forth into any wicked or vnlawfull act.

*Qu. What is patience?*

*An.* A quiet digesting of wrong, and leauing the reuenge to God.

*Quest. What is Charity?*

*An.* A compunction of heart, whereby one Christian is incited to helpe and succour another.

*Qu. What call you the vinity of the spirit?*

*An.* An agreement together of Gods people in true faith and doctrine, without sect or dissention.

*Qu. Why ought we to walke in vinity of spirit?*

*Answ.* Because God which hath created vs, Christ which hath redeemed vs, and the holy Ghost which hath sanctified vs is but one, and the meanes whereby we are saued onely one, that is to say, Faith: and therefore we ought to agree together in one minde, as children of one Father, or as heyres ordained all for one happy inheritance, chap. 4. 4. 5. 6.

*Qu. Having declared what the vertues be which Saint Paul would haue vs follow, rehearse the vices which hee would haue vs auoide.*

*An.* Lying, (as I said before) theft, anger, and filthy talking: and out of the first Chapter, couetousnesse, fornication, drun-

drunkennesse, false doctrine, foolish and idle iesting.

*Qu. What is a Lye?*

*An.* A counterfeit and false declaration of the thought and minde, as when we speake one thing, and think another.

*Qu. What is Theft?*

*An.* Not onely to steale with the hand, but all manner of deceit and vnlawfull gaine.

*Qu. What is Anger?*

*An.* A desire of reuenge for some wrong done vnto vs, or vnto them whom we loue.

*Qu. Of how many sorts is it?*

*An.* Of two.

*Qu. Which be they?*

*An.* Naturall and Diabolicall.

*Qu. What call you Naturall anger?*

*An.* The anger that is in a Magistrate towards the Subiect, a Father towards his Child, or a Master towards his Seruant or Scholler, -for the due correction of such vices as they perceiue in them to dishonour of God.

*Quest. What is Diabolicall Anger?*

*An.* So to be incenst as to wish the destruction of any one.

*Qu. Wherein consisteth filthy communication?*

*Ans.* In swearing, cursing, blaspheming,

## *Ephesians.*

ming, immodest words, and idle iesting.

*Quest.* How must Christians then frame their daily conference?

*An.* In such sort as it may be to the edification one of another, speaking vn. to themselves in Psalmes, and Hymnes, and spirituall Songs, and giuing thanks to God for all things, chap. 5. 19. 20.

*Qu.* What is Conetousnesse?

*An.* A greedinesse of gaine, without regard of their owne necessities, or the necessity of others.

*Qu.* What is Fornication?

*An.* A polluting of the soule with lust of the body.

*Qu.* What is drunkennesse?

*An.* A confounding of the reason and the senses by immoderate drinking.

*Qu.* What is false doctrine?

*An.* Any thing that is taught contrary to the truth of Gods word.

*Qu.* How are they said to lead their liues that delight in any of these abuses?

*An.* Improvidently.

*Qu.* Why?

*An.* Because they neglect the will of God to follow their owne waies.

*Qu.* How are they said to lead their liues that abhorre them?

*An.* Circumspectly.

*Qu.* Why?



*An.* Because they preferre the will of God before their owne imaginations, chap. 5. 15. 17.

*Qu.* What is Pauls particular exhortation in this Epistle?

*Ans.* The duty of Husbands and Wiues, Parents and Children, Masters and Seruants.

*Qu.* What is the duty of Husbands towards their Wiues?

*An.* To loue them as Christ loued his Church, who gaue his life for it, chap. 5. 25.

*Qu.* What is the duty of Wiues towards their Husbands?

*Ans.* To submit themselves vnto their Husbands as vnto the Lord, chap. 5. 22.

*Quest.* What is the duty of Parents towards their Children?

*An.* Not onely to feed and cloathe them, but to bring them vp in the feare of the Lord, chap. 6. 4.

*Qu.* What is the duty of Children to their Parents?

*An.* To honour and obey them with bodily reuerence, and with the vnfained loue of the heart, chap. 6. 12.

*Qu.* What is the duty of Masters to their Seruants?

*An.* Not to defraud them of their due, nor to vse cruelty towards them, remem-

## *Ephesians.*

bring that they themselves haue also a Master in Heauen, chap. 6. 11.

*Qu. What is the duty of seruants to their Masters?*

*Ans.* To obey, and labour for them in singlenesse of heart, and not with eyer seruice.

*Qu. How is that?*

*Ans.* To doe all things (whether their Masters be absent or present) as if God beheld them:

*Qu. How doth S. Paul wish the Ephesians (and in them vs) to arme our selues for the accomplishing of these and all other duties.*

*Ans.* First, to gird vs with the girdle of truth: secondly, to put on the brest-plate of righteousness: thirdly, to be shod with the shooes of the preparation to the Gospell of peace: fourthly, to take the shield of faith: fifthly, the helmet of saluation: sixthly, the sword of the spirit, chap. 6. 14. to 17.

*Qu. What is understood by the girdle of truth?*

*Ans.* A binding of our selues to the obseruation of the word of God.

*Qu. What by the brest-plate of righteousness?*

*Ans.* A good conscience or innocency of life.

*Qu. What by the shoes of peace?*

*An.* Friendly and quiet conuersation.

*Qu. What by the shield of Faith?*

*An.* The righteousnesse of Christ, able (like a brasen shield) to protect & couer vs from the darts of the world, the flesh, and the deuill.

*Qu. What by the helmet of saluation?*

*An.* The strength and the power of Christ, being for our sakes vanquisher of hell, death, and sinne.

*Quest. What by the sword of the spirit?*

*Ans.* The word of the euer-living God, which as a sword we must draw forth to defend our selues, and offend our spirituall enemies.

*Qu. What is the speciall quality required of him that is thus armed?*

*An.* Prayer and continuall thankfulness, chap. 6. 11.

## TO THE PHILIPPIANS.

### QUESTION.

**W**hat were the Philippians?

*An.* Exiles of Philippi, a Citie in Macedonia, where Saint Paul had planted the Gospell.

*Qu. What moued him to write vnto them?*

## Philippians.

*An.* Two things.

*Qu.* Which be they?

*An.* First, the generall care hee had for all the people of God: secondly, that hee might shew his thankfulnessse toward the Philippians.

*Qu.* For what?

*An.* For sending him reliefe after they knew hee was prisoner in Rome.

*Quest.* By whom did they send him reliefe?

*An.* By Epaphroditus a professor of the Gospell.

*Qu.* How doth hee shew his thankfulnessse towards them?

*An.* Two waies.

*Qu.* Which be they?

*Ans.* First, in praying God for them, and then in praying vnto God for them.

*Qu.* How doth hee prayse God for them?

*An.* In that it had pleased him to receiue them into the fellowship of the Gospell, chap. I. 5.

*Qu.* How, and in what sort doth hee pray for them?

*An.* Three manner of waies.

*Qu.* Which be they?

*An.* First, that God, which had begun this good worke in them, would continue it vntill the day of Christ Iesus, chap. I. 8.

Secondly, that they might be able, through his grace, to discern true doctrine from false, chap. 1. 10.

Thirdly, that they might abound in love, and in the works of righteousness, chap. 2. 11.

*Quest.* How doth hee encourage them, lest his imprisonment should make them faint?

*An.* Three waies.

*Qu.* Which be they?

*An.* First, in respect of others: secondly, of himselfe: thirdly, by the example of Christ.

*Qu.* How in respect of others?

*An.* That as others in beholding his constancy were boldened, and did more frankly professe Christ, so hee hoped they would doe, chap. 1. 14.

*Qu.* How doth hee encourage them in respect of himselfe?

*An.* That as hee knew Christ should be magnified in his body, whether hee liued or dyed, so hee doubted not, but that they would be of the same minde, chap. 1. 10.

*Qu.* How by the example of Christ?

*Answ.* That as Christ being God became man; being free, became bound; being Lord and Master ouer all, became a seruant to all; and for our sakes was



## *Philippians.*

content to suffer all reproach and tyranny: yea, death it selfe; so we for his sake should not refuse to doe the like, chap. 2. 5. to 11.

*Qu. What reason doth hee alledge the better to perswade vs thereunto?*

*An. A two-fold reason.*

*Qu. What is that?*

*An. First, as touching the reward of our persecuters: secondly, as touching the reward of vs that are persecuted.*

*Qu. What doth hee say shall be the reward of our persecuters?*

*An. Perdition.*

*Qu. What of vs that are persecuted?*

*Answ. Saluation, chap. 1. 28.*

*Qu. How doth hee conclude these circumstances?*

*Answ. With a necessity to suffer with Christ, if we will be thought to beleue in Christ, chap. 1. 29.*

*Qu. What doth Paul exhort vs vnto in this Epistle?*

*An. Concord, meekenesse of minde, and godly conuersation.*

*Qu. How to concord?*

*An. That we be of one iudgement in Religion, chap. 2. 2.*

*Qu. How to meekenesse of minde?*

*Answ. That nothing be done through vaine-glory, but euery man to esteeme other*

other better then himselfe, chap. 2.3.

*Qu.* How to godly conuersation?

*An.* That whosoever is true, iust and of good report, him to follow, chap. 4.8.

*Qu.* Who doth hee bid vs beware of?

*An.* False Teachers.

*Qu.* What names doth hee attribute vnto false Teachers, whereby to know them?

*An.* Hee calleth them dogges, euil-workers, cousoners, belly-gods, enemies to the Crosse of Christ, and minders of earthly things, chap. 3.2.18.19.,

*Qu.* And wherefore doth he call them dogs?

*An.* Because like dogs, they barke against the doctrine of the Gospell.

*Qu.* And why euil-workers?

*An.* Because in the haruest of the Lord they seeke not his glory, but their owne commodity.

*Qu.* Why cousoners?

*An.* Because they teach that Circumcision, and the workes of the Law are necessary to saluation.

*Qu.* Why belly-gods?

*An.* Because to satisfie the lust of their flesh, they care not with what ceremonies they seduce Gods people.

*Qu.* How enemies to the crosse of Christ?

*An.* Because they are Christians in name'onely, and not in deed.

*Qu.* Why minders of earthly things?

## *Philippians.*

*Ans.* Because their chiefest care is to be rich, and rise to promotion.

*Qu.* How doth Paul make knowne the true Ministers of God?

*An.* By five speciall notes.

*Qu.* Which be they?

*An.* First, he saith, they hold it glory to dye for the confirmation of their disciples faith, chap. 2. 17. Secondly, they put no confidence in earthly things, chap. 3. 18. Thirdly, they doe esteeme all things losse, and as very doun, for the excellent knowledge of Christ, chap. 3. 8. Fourthly, they preach the righteousnesse of Christ, and not mens workes, vers. 9. Fifthly, their conuersation is in heauen, from whence they expect Christ, by whose comming they hope to be made immortall, chap. 3. 20 21.

*Qu.* What is it to haue our conuersation in heauen?

*Ans.* To liue like a Saint on earth.

*Qu.* That we may be able to doe so, what is required of vs?

*Ans.* Three things.

*Quest.* Which be they?

*An.* Faith towards God, loue towards our neighbour, and sobriety towards our selues.

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 To the COLOSSIANS.
 

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## QUESTION.

**W**Hat are the Colossians?

*An.* A people dwelling in Colosse, a Citie of Phrygia, whom Paul salureth in the name of Christ.

*Q<sup>1</sup>.* After his salutation what did hee?

*Ans.* Gave God thanks for them.

*Quest.* Why?

*Ans.* Because of their faith in Christ Iesus.

*Qu.* How doth hee strengthen that faith?

*An.* First, by prayer, and then by exhortation.

*Qu.* To whom did hee pray?

*An.* To God.

*Qu.* For what?

*An.* For fixe things.

*Qu.* Which be they?

*An.* First, that they may be filled with the knowledge of the will of God, in wisdom and spirituall vnderstanding, chap. 1. 9.

*Qu.* What is wisdom?

*Ans.* The knowledge of heauenly things.

*Qu.* Proceed: what is the second thing?

*R. 5.*

*An.*

## Colossians.

*An.* Secondly, he prayeth that they may walke worthy of the Lord, chap. 1.10.

*Qu.* How is that?

*An.* To the honour of God, and the profit of others.

*Qu.* What is the third thing?

*An.* That they may be fruitfull in all good workes, chap 1.10.

*Qu.* What call you good workes?

*An.* The testimony of a lively faith, set forth by the deeds of mercy.

*Quest.* What is the fourth thing?

*Answ.* That they may increase in the the knowledge of God, chap. 1.10.

*Qu.* How shall they increase?

*Answ.* By the dew of Gods mercy, and the Sun-shine of his righteousness.

*Qu.* What is the fift thing?

*An.* That they may be strengthened.

*Qu.* With what?

*Answ.* With the glorious power of Christ.

*Quest.* To what end?

*An.* To endure with patience and ioy the afflictions of this life, chap. 1.11.

*Qu.* What is the sixt thing?

*An.* That they may be alwaies thankfull vnto God.

*Qu.* Doth hee shew any reason why they ought to be thankfull?

*Answ.*



*An.* Yes, first in that God hath made them meete to be partakers of the inheritance of Saints: and secondly, in that hee had deliuered them from the power of darkenesse, and brought them into the Kingdome of light, chap. 1. 12. 13.

*Qu.* By whose means?

*Answ.* By Christ the Redecmer, the Image of the inuincible God, the Head of the Church, the first borne of the dead, and the Peace-maker betweene God and man.

*Quest.* What doth hee exhort them vnto?

*Answ.* To cleaue to none but vnto Christ.

*Qu.* Why?

*An.* Because in him onely they shall be compleate and perfect, chap. 2.

*Quest.* Where must we seeke him?

*An.* In heauen.

*Qu.* How?

*An.* By setting our affections on things that are aboue, and not on things that are on earth, chap. 3. 2.

*Qu.* When are our affections set vpon things that are aboue?

*An.* When we liue after the good motions of the spirit.

*Qu.* When vpon things that are vpon the earth?

*An.*

## Colossians.

*An.* When wee liue after the desires of the flesh.

*Quest.* *Show me a difference betwixt the spirit and the flesh?*

*An.* The flesh saith, rather steale then suffer want; the spirit saith, thou shalt not couet another mans goods: The flesh saith, reuenge where thou hast taken wrong; the spirit saith, forgiue, as Christ hath forgiven thee, chap. 3. 13.

*Quest.* *When doth this spirit fall vpon vs?*

*An.* In Baptisme.

*Qu.* *How may we grieve this spirit?*

*Answ.* By abusing the good graces of God, which it bringeth with it: as by turning malice into cruelty: humility into pride, and by applying the time appointed to Gods seruice, to the seruice of the world.

*Quest.* *How is time lost to be redeemed?*

*Answ.* By spending it more vertuously then heere tofore we haue done: as, if we haue beene carelesse, now to be watchfull: if we haue forgot God, and his benefites, now to pray vnto him, and be thankfull: if wee haue beene idle talkers, now to season our words with the salt of wisdom and edification, chap. 4. 2. 6,

# The first Epistle to the THESSALONIANS.

## QUESTION.

**H**ow is this Epistle divided?

*An.* Into two parts.

*Qu.* Which be they?

*An.* Into a commendation, and an exhortation.

*Qu.* Whom doth Paul commend?

*An.* First, the Thessalonians, then himselfe.

*Quest.* For what doth hee commend the Thessalonians?

*An.* First, for their readinesse to heare: and secondly, for their profiting by hearing.

*Qu.* How did hee know that they profited by hearing?

*An.* By three things which hee saw begin to flourish amongst them.

*Qu.* And what are those?

*An.* Effectuall faith, diligent loue, and patient hope, chap. 13.

*Quest.* What is effectuall Faith?

*An.* That faith which bringeth forth good workes.

*Qu.*

## *I Thessalonians.*

*Qu. Diligent loue, what is it?*

*Ans.* That loue which hath a care to benefit whom it loueth.

*Qu. Patient Hope, what is it?*

*An.* Hope that giueth the man courage to endure all the afflictions of this life without repining, because hee depends vpon the reward promised in Christ,

*Qu. And what is that?*

*Ans.* Eternall life.

*Qu. How many kindes of loue are there?*

*An.* Three.

*Qu. Which be they?*

*An.* First, loue in the Magistrate to labour for the glory of God and benefit of the Common-wealth: Secondly, loue in the Minister to feed his flocke: Thirdly, loue in the priuate man, to maintain the wel fare of his friend and neighbour.

*Quest. How doe they receiue the Gospell, that receiue it with such profit?*

*An.* They receiue it not in word onely, but in power also, chap 1. 5.

*Quest. What assurance doth it bring vnto them?*

*An.* That they are the elect children of God, chap. 1. 7.

*Qu. But what are such men vnto God?*

*An.* A glory.

*Qu.*

*Qu. What vnto the world?*

*An.* A good example, chap. 1. 7.

*Quest. How doth Paul commend himselfe?*

*An.* First, for his loue towards them: secondly, for his diligence in teaching: thirdly, for his purity of doctrine.

*Qu. Wherein did hee shew his loue?*

*An.* In foure respects.

*Qu. Which be they?*

*Ans.* First, in protesting, that hee was not onely willing to haue dealt the Gospell vnto them, but also his owne life: chap. 2. 8. Secondly, in sending *Timotheus* vnto them for their comfort when hee could not come himselfe, chap. 3. 5. Thirdly, in esteeming their constancy in the faith, his life; and their fainting his death; chap. 3. 8. Fourthly, in continuall praying for them, that their hearts might be stable and vnblameable in holinesse before God and the world, chap. 3. 13.

*Qu. Wherein did he shew his diligence in teaching?*

*An.* In that hee laboured night and day for their instruction, chap. 2. 9.

*Quest. Wherein the purity of his doctrine?*

*An.* In that it was without deceit, flattery; couetousnesse, vaine-glory; and not to please men but God, ch. 1, 15. to 18.

*Qu.*



## 1 Thessalonians.

*Qu. Was not Paul vaine-glorious then when hee did thus praise himselfe?*

*An. No.*

*Qu. Why?*

*An. For two causes.*

*Qu. Which be they?*

*An. First, in that hee did it not to winne praise to himselfe, but to allure them to embrace the Gospell which hee taught. And secondly, to shew what difference there was betweene him and his doctrine, and the false teachers, and their doctrine.*

*Qu. What doth hee exhort the Thessalonians unto?*

*Ans. To keepe their bodies as vessels of holinesse.*

*Qu. Why?*

*Ans. Because God hath called them not to vncleannes, but to purity of life, chap. 4. 7.*

*Qu. What must they doe to keepe their bodies holy to the Lord?*

*An. Flee from lust, oppression, fraud, contention, idlenesse, and all appearance of euill, chap. 4. 3. to 12. and chap. 5. 22.*

*Qu. What doth hee annex to this exhortation?*

*An. A reprehension.*

*Qu. For what doth hee reprehend them?*

*Ans. For two things.*

*Qu.*

*Qu. Which be they?*

*An.* For mourning for the dead, and curious searching to know when should be the time of Christ his second coming.

*Quest. Ought we not then to mourne for the dead?*

*An.* No, not in that manner as Infidels doe, which thinke their dead shall neuer rise againe

*Qu. How then?*

*An.* As good Christians should, who account of death, but as a sleepe, out of the which the faithfull shall one day awake, to their eternall life, chap. 4 14.

*Qu. Why doth hee forbid them to search for the time of Christ?*

*An.* For two causes.

*Qu. Which be they?*

*An.* First, because they can neuer certainly know it, being a thing hidden from the Angels in heaven, much more from men on earth; & secondly, because he would rather haue them make themselves ready thereunto, knowing it will come suddenly, and as a thiefe in the night, then for to enquire after the houre.

*Quest. How must they make themselves ready for it?*

*Ans.* In walking like the children of light,

## 2 Thessalonians.

light, and not like the children of darke-  
nesse, chap. 5. 5.

Qu *How is that?*

An. In peace and loue one toward  
another, in watching, praying, continu-  
all thankes-giuing, hearing the Word  
preached, and reuerencing the Ministers  
chap 5. 6.

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## 2 THESSALONIANS.

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### QUESTION.

**VV**hat is to be gathered out of this se-  
cond Epistle to the Thessalonians?

An. The tryall of faith.

Qu. *How is faith tryed?*

An. By afflictions.

Qu. *What is the fruit of affliction?*

An. Patience, chap. 4.

Qu. *And what proceeds of Patience?*

An. The righteous iudgement of God,  
chap. 1.

Qu. *Who will God iudge?*

An. The afflicter and afflicted.

Qu. *How will hee iudge the afflicter?*

An. In flaming fire, rendering venge-  
ance, chap. 1. 8.

Qu. *How the afflicted?*

Answ

*Ans.* In mercy giuing them rest,  
chap. 1. 7.

*Qu.* When shall this iudgement bee?

*An.* At the latter day, when the Lord  
Iesus shall shew himselfe from heauen  
with his mighty Angels chap. 1. 7.

*Qu.* What shall be a signe of that day?

*An.* The falling away of many from  
the faith, chap. 2.

*Quest.* By whose meanes shall they fall  
away?

*An.* By the meanes of Antichrist.

*Quest.* What is Antichrist?

*Ans.* The man of sinne, that opposeth  
himselfe against all that is Gods, cha. 2. 4.

*Qu.* By whom will hee worke?

*Ans.* By Sathan.

*Qu.* In what manner?

*An.* With great power, but in all de-  
ceiueablenesse, chap. 2.

*Qu.* Amongst whom?

*An.* Not amongst the elect, but them  
that shall perish, chap. 2. 10.

*Qu.* Why not amongst the elect?

*An.* Because from the beginning they  
are chosen to saluation, chap. 2. 13.

*Qu.* Therefore what ought to be the care  
of the elect?

*An.* To stand fast to the doctrine which  
they haue receiued, chap. 2. 15.

*Qu.* What is the meanes whereby they  
may

## 2 Theſſalonians.

may be able to ſtand faſt?

An. Prayer.

Qu. What muſt they pray for?

An. Two things.

Qu. Which be they?

An. That the word of God may haue free paſſage, and that they may be deliuered from the company of the wicked, chap. 3. 15. 16.

Qu. Whoſe ſteps doth S. Paul counſell them to follow?

An. His owne.

Queſt. Wherein?

An. Firſt, in vprightneſſe of minde, and then in labouring before they eate, chap. 3. 7. 12.

Qu. How muſt they be uſed that follow not his inſtruction?

Anſw. Excommunicated, chap. 3. 14.

Qu. Tell me what excommunication is?

An. To be baniſhed the Congregation of God.

Queſt. How, as an enemy, utterly to be caſt off?

An. No, but as a friend, to be won to amendment of life, chap. 3. 15.



1 TIMOTHIE.

QUESTION.

**W**Hat was Timothy?

*An.* A disciple of Pauls, and a professor of the Gospel.

*Qu.* Where did hee professe it?

*An.* In Ephesus.

*Qu.* What doth Paul admonish him of?

*An.* His dutie.

*Qu.* In what consisted his duty?

*An.* In reading the Word, and rebuking of sinne.

*Qu.* How must hee rebuke sinne?

*An.* Openly.

*Qu.* Why?

*An.* Because others may take heed,  
chap. 5. 20.

*Qu.* Is there no difference to be made?

*An.* Yes.

*Qu.* In what?

*An.* The elder sort must be rebuked as Fathers, the younger as brethren,  
chap. 5. 1.

*Qu.* How must hee teach all men?

*Answ.* To pray.

*Qu.* In what sort?

*An.* By lifting vp of pure hands, ch 2. 8

*Qu.*

*1 Timothie.*

*Qu. For whom?*

*An.* For all people, but especially for Princes and Rulers.

*Qu. To what end?*

*An.* That vnder their authority wee may leade a godly and peaceable life.

*Qu. How all women?*

*An.* To array themselues with shamefastnesse and modesty, and not with gold, pearle, or broydered hayre, chap. 1. vers. 6.

*Qu. How Ministers?*

*An.* To be blamelesse, the husband of one wife, watchfull, sober, harborous, apt to teach, no drunkard, quarreller, or couetous, chap. 3. 2. 3.

*Qu. How Widdowes?*

*An.* To exercise deeds of charity: to bring vp their children vertuously: not to be idle pratlers, gadding from house to house, chap. 5. 10. 13.

*Qu. How rich men?*

*An.* Not to be high minded, nor put confidence in vncertaine things: but be ready to distribute to them that want, chap. 6. 17.

*Qu. What is the best gaine?*

*An.* Godlinesse, chap. 6. 6.

*Qu. Why?*

*An.* Because they that would be rich, fall into many temptations, and snares, that

that may drowne them in perdition and destruction, chap. 6. 9.

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## 2 TIMOTHIE.

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### QUESTION.

**H**ow is this Epistle diuided?

*An.* Into two parts.

**Qu.** Tell me which they be?

*An.* Into an Exhortation, and a Prophesie.

**Qu.** But what doth Paul exhort vnto?

*Answ.* Stedfastnesse in faith, and patience in suffering for the same, chap. 1. 14.

**Qu.** Why?

*An.* Because those that will raigne with Christ, must suffer with Christ, chap. 2. 2.

**Qu.** By what example?

*Anf.* By the example of the Souldier, Husbandman, and of him that contendeth for a masterie: neither of which receiue recompence except they first labour, chap. 2. 4. 5. 6.

**Qu.** What hindereth our saluation in this behalfe?

*An.* Contending about friuolous and vaine questions.

**Quest.** How?

*An.*

## 2 Timothie.

*Ans.* In that they engender strife,  
chap. 2. 14. 23.

*Qu.* Of what doth hee prophesie?

*Ans.* The perillous time to come,  
chap. 3. 1.

*Qu.* How should the time to come be perillous?

*Ans.* By reason of wicked men.

*Qu.* What wicked men?

*Ans.* Louers of themselves, couerous, boasters, proud, and cursed speakers, disobedient to parents, without naturall affection, &c. chap. 3. 2. 3. 4. 5.

*Qu.* By what meanes therefore doth hee teach Gods Ministers to repress the malice of such men?

*Ans.* By preaching the Word in season and out of season; by improving, rebuking and exhorting with all long suffering and doctrine, chap. 4. 2.

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Paul to TITVS.

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## QUESTION.

**VV** Here was Titus when Paul writ vnto him?

*Ans.* In Crete.

*Qu.* To what end was hee there?

*Ans.*

*An.* To finish the doctrine which *Paul* had begun.

*Qu.* How must hee be armed thereunto?

*An.* With boldnesse, as Gods Embassadour, and by shewing himselfe an example of good workes and integrity of life, chap 2.7.15.

*Qu.* To whom?

*An.* To all whom hee taught.

*Quest.* Who were those?

*An.* Both yong and old.

*Qu.* What doth hee teach the old?

*Answ.* The men to be sober, honest, discreet, sound in faith, loue, and patience, chap.2.2. The women to be holy, and not giuen to wine.

*Quest.* What doth hee teach the yong?

*Answ.* The men to be sober-minded; women to be chaste, obedient to their husbands, and no gadders abroad, chap. 2. 5.

## *Paul* to PHILEMON.

### QUESTION.

*From whence was this Epistle written?*

*An.* From Rome.

*Quest.* Upon what occasion?

*Answ.* Onesimus a seruant to *Philemon*,  
S being



### *Philemon.*

being fled from his Master, *Paul* winneth to Christ, and sends him backe againe.

*Qu.* By what intreaty?

*An.* That *Philemon* would receiue him.

*Qu.* How?

*An.* As if *Paul* himselfe were present, ver. 17.

*Qu.* For what reason?

*Ans.* Because hee was now not onely his seruant, but his brother in the Lord.

*Qu.* How?

*An.* In that hee professed the Gospell.

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### The Epistle to the HEBREVVES.

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#### QUESTION.

**VV** *How writ this Epistle?*

*An.* It is not knowne.

*Qu.* What is handled in it?

*Ans.* The difference betweene the Priesthood of Christ, and the Leuiticall Priest-hood.

*Quest.* How doe they differ?

*An.* In five points.

*Quest.* Which be they?

*Ans.* As touching the Office, the  
Tem-

Temple, the Sacrifice, the Ceremonies, and the effect.

*Quest. How doe they differ as touching the Office?*

*Ans.* The Priesthood of the Leuites was externall, and after the order of *Aaron*: the Priesthood of Christ is spirituall, and after the order of *Melchisedech*.

*Qu. What is it to be a Priest after the order of Melchisedech?*

*An.* To be a Priest, a Prophet, and a King, not for a moneth, a yeere, or an age, but for ever, chap. 7. 3, & 23.

*Quest. Why are all these three titles attributed?*

*An.* Because hee sanctifies vs from sin, teacheth vs by his wisdom, and gouernes vs by his power.

*Qu. How doe they differ as touching the Temple?*

*An.* The Temple of the Leuites was built with hands, and to endure but a time: the Temple of Christ is built by the Holy Ghost in eternity, chap. 8.

*Qu. How doe they differ as touching their sacrifices?*

*An.* The Leuites did offer the blood of Goats and Bulls: but Christ, his owne precious blood.

*Qu. How touching their Ceremonies?*

## Hebrewes.

*An.* The Ceremonies of the Leuites were corporall, as the attyring of the body, and other externall obseruations: but the Ceremonies of the Gospell are spirituall, as the vertuous disposition of the soule.

*Quest.* How touching their effects?

*Answ.* The sacrifices of the Leuites, though many times offered, did scarce sanctifie the body: the Sacrifice of Christ, but once offered, sanctifies both body and soule, chap. 9. 14, & 28.

*Qu.* In whom?

*An.* In all that haue faith.

*Qu.* What is faith?

*An.* The ground of things which are hoped for, and the euidence of things which are not seene, chap. 11. 1.

*Qu.* How doe the Temples of Moses and Christ agree?

*An.* The Temple of Moses had three separations, as the holiest of all, whereinto the high Priest onely entered, & that but once euery yeare: the Tabernacle of the Congregation, where the Leuites remained. and the open court, where the people had resort. So in the Temple of Christ, there is the spirit, the soule, and the body.

*Qu.* What difference is betwene the spirit and the soule?

*An.*

*An.* By spirit is vnderstood regeneration through faith in Christ, and by soule is vnderstood man in his first corruption, liuing according to the rule of reason, without the knowledge of Gods word or faith.

*Qu.* Being once grafted in faith what is it to fall from it?

*An.* Sinne against the Holy Ghost, which is vnardonable, chap. 6. 4. and chap. 10. 26.

*Qu.* How may we fall from faith?

*Ans.* If when once we haue receiued the knowledge of Christ, wee after ward deny him.

*Qu.* What therefore are the Hebrewes counsell'd to doe?

*An.* To keepe the profession of their hope without wauering, chap. 10. 23.

*Qu.* How must that bee?

*Ans.* Through patience.

*Qu.* Wherein?

*An.* In esteeming light the troubles of this life, by setting before our eyes the ioy of the world to come.

*Quest.* What haue we to encourage vs?

*An.* The words of our Sauour.

*Qu.* What are they?

*Ans.* My sonne, faint not when thou art rebuked, for whom the Lord loueth hee chastneth, and scourgeth euery son

*James.*

that hee receiueth, chap. 12. 9. 6.

*Qu.* Is there nothing else required but patience?

*An.* Yes, the sacrifice of a Christian.

*Qu.* What is that?

*An.* To praise God alwaies, and distribute to the poore, chap. 13. 15. 16.

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**The Generall Epistle of  
IAMES.**

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**Q U E S T I O N.**

**W**HY is this called the Generall Epistle of Iames?

*An.* Because it is not writ to any one man or Country, but generally vnto all the Iewes, dispersed through many Countries:

*Qu.* What doth it containe?

*Ans.* The effects of our Iustification, as *Paul* to the Romanes declared the cause.

*Qu.* What is the cause of Iustification?

*An.* Faith.

*Qu.* What are the effects?

*An.* Good workes; chap. 2. 24.

*Qu.* How is faith diuided?

*An.* Into two parts.

*Qu.*



Qu. Which be they?

An. A liuely Faith, and a dead faith.

Qu. Which is a liuely faith?

Answ. Faith made knowne by good workes.

Qu. What is a dead faith?

An. Faith without good workes, and so the Deuill is said to haue Faith, chap. 2. 17. 19.

Qu. What be the good workes S. James exhorteth vnto?

An. Patience, prayer, loue, to beware of ambition, swearing and contention, to bridle the tongue, and rule the affections, not to speake euill one of another, not to be friends of this world, &c.

Qu. From whence proceeds good workes?

An. From God, chap. 1. 7.

Qu. From whence euill?

An. From our owne concupiscence, chap. 1. 14.

Qu. What saith S. James of patience?

Answ. Blessed is the man that endures temptation, for when hee is tryed hee shall receiue the crowne of life, chap. 1. 12.

Qu. What saith hee of prayer?

An. Let him that asketh, aske with faith, and wauer not, chap. 1. 6.

Qu. Of loue what saith hee?

An. Hee that loueth his neighbour as him-

*James.*

himselfe, fulfilleth the Law, chap. 1.6.

*Qu. Of ambition, what?*

*Answ.* God reiecteth the proud, and giues grace to the humble, chap. 4.6.

*Qu. What of swearing?*

*An.* Before all things (my brethren) sweare not, neither by heauen, earth, nor any other oath; but let your yea, be yea, and your nay, nay; lest you fall into condemnation, chap. 5.12.

*Qu. What of contention?*

*Answ.* Where enuying and strife is, there is all manner of euill workes, chap. 3.16.

*Qu. What of the tongue?*

*An.* That it is a fire, and a world of wickednesse: defiling the whole body, if the vngouerned, chap. 3.6.

*Qu. What of euill speaking?*

*An.* If a man speake euill of his brother, hee speaketh euill of the Law, chap. 4.11.

*Qu. Who are the friends of the world?*

*An.* Such as esteeme more of riches, honours, and such like, then of the word of God.

*Qu. What saith S. James of such men?*

*An.* Hee bids them weepe and howle for the miseries that shall come vpon them: their riches are corrupt, and their garments are moath-eaten, their gold  
and

and silver is cankered, and the rust thereof shall be a witness against them, chap.

5.1.2.3.

*Qu. What is the best use of riches?*

*An.* To employ them in doing good, as in relieving the poore, the fatherlesse and widdowes, and that is called pure Religion, and vndefiled before God, chap 1.17.

*Qu. Euery one therefore that heareth the word of God is not Religious?*

*An.* No, but such onely as are doers thereof, chap.1.22.

## The first Epistle Generall of PETER the Apostle.

### QUESTION.

**W**hat is contained in this first Epistle of Peter?

*An.* Three things.

*Qu. Which be they?*

*An.* The calling of Christians, their dignity, and fruits of their calling.

*Qu. Who hath called them?*

*An.* Christ.

*Qu. How?*

*An.* Through obedience and sprinkling

I Peter.

ling of his blood, chap. 1.2.

Qu. To what?

An. To an inheritance immortall and vndefiled, that fadeth not away, but is reserued in heauen for vs, chap. 1.4.

Qu. How must we apprehend it?

An. By faith, chap. 1.5.

Qu. What is the dignity of Christians?

An. They are said to be a royall Priesthood, a holy Nation, a peculiar people, chap. 2.

Qu. What is the fruit of their calling?

An. To shew the vertue of him that called them, chap. 2.

Quest. How is that?

An. Being holy as hee is holy, and since hee hath called vs out of darknesse into light, to walke as in the day time, by laying aside all maliciousnesse, all guile and dissimulation, all enuy and euill speaking, chap. 2.1. & 9.

Quest. How shall we doe these things, the world euery houre prouoking vs to the contrary?

Answ. By setting before vs the example of Christ, which gaue his life for his enemies; and when hee was reuiled, reuiled not againe, and when hee suffered threatned not, but committed it to him that iudgeth righteously, chap. 2.21.22.

Qu. What brings vs to this obedience?

*An.* The loue we owe to Christ that hath begotten vs a new to righteousnes; and the feare not to be partakers of his mercies, because of the small number of them that shall be saued.

*Qu.* *Who is the efficient cause of our saluation?*

*An.* God the Father.

*Qu.* *Who is the materiall cause?*

*Ans.* The obedience of Christ to the Crosse.

*Qu.* *Who is the formall cause?*

*An.* Our effectuall calling.

*Qu.* *What is the finall cause?*

*An.* Our sanctification

*Qu.* *Wherein standeth our sanctification?*

*An.* In two things.

*Qu.* *Shew me which be they?*

*An.* In dying to sinne, and liuing to God, chap. 4. 2.

*Quest.* *When doe we liue to God?*

*An.* When we mortifie the lusts of the flesh, chap 4. 2.

*Qu.* *Wherein consisteth this mortification?*

*An.* In particular duties.

*Qu.* *What be those?*

*An.* The duties of Rulers, Subiects, Husbands, Wiues, Masters, Seruants, and Pastours of the Church, &c.

*Qu.* *What doth hee counsell as touching euery mans private selfe?*

*An.*



## I Peter.

*An.* To bee sober and watching in prayer.

*Qu.* What is prayer?

*An.* A calling vpon the Name of God in the time of necessity.

*Quest.* What is the properties thereof?

*Answer.* It must be from the heart, with true faith, in the name of Christ, and in few words.

*Qu.* What is the efficacie of prayer?

*An.* It ouercommeth God, which ouercommeth all things.

*Qu.* What doth Peter counsell vs to doe as touching others?

*An.* One to suffer with another, to loue as brethren, to be pittifull, not to render euill for euill, but contrariwise to blesse, chap. 3. 8. 9.

*Qu.* Why must we loue?

*An.* Because God hath loued vs.

*Qu.* Why must wee suffer?

*An.* Because therein wee are blessed, chap. 4. 4.

*Qu.* How must we suffer?

*An.* Not as murderers, theeues, or euil-doers, but as louers of faith, ch. 4. 15.

*Qu.* Why are we bound to these vertuous actions?

*An.* Because thereby God is glorified, chap. 2. 12.

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The second Epistle of PETER.

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Q U E S T I O N.

**W**Hat doth Peter exhort vs vnto in this second Epistle?

*An.* That hauing once receiued the knowledge of the Gospell, to confirme and establishe it in vs by good works, and, to sticke vnto it, euen till the last gaspe, chap. 1. 10.

*Qu.* Why?

*An.* Because as S. Paul saith, so runne that yee may obtaine; so S. Peter saith, by making sure your election, that is, in not being idle or vnfruitfull in your calling, an entrance is made vnto you into the Kingdome of our Lord and Sauiour Iesus Christ, chap. 1. 11.

*Quest.* What is the gate vnto that entrance?

*An.* Death.

*Qu.* What is death?

*An.* The laying downe of the Tabernacle of this flesh, chap. 1. 14.

*Qu.* Why doth hee call this flesh of ours a Tabernacle?

*An.* Because we dwell therein as strangers, not for euer, but for a certaine time.

*Qu.*

## 2 Peter.

*Qu. How doth Peter confirme the doctrine of faith?*

*An.* By shewing it is no deceiueable fable, but the truth it selfe, descended from heauen, chap. 1. 17. 18.

*Qu. Who are the impugnors of this truth?*

*Ans.* Hypocrites and Atheists.

*Qu. What are Hypocrites?*

*An.* Wells without water, such as pretend an outward holinesse, but inwardly are corrupt and venemous, chap. 3. 13. 17.

*Qu. What are Atheists?*

*Ans.* Mockers and deriders of the Scriptures, and such as thinke there will be no resurrection, chap. 3. 3. 4.

*Qu. When shall these men appeare?*

*An.* In the latter times, chap. 3. 3.

*Qu. How will they be disproued?*

*An.* The heauens shall melt, and the earth be consumed with fire, and the Lord appearing in glory, shall giue them the wages of vnrighcoufnesse, cha. 3. 10. & chap. 2. 13.

*Quest. Is there any hope of escaping?*

*An.* No: for hee that spared not the Angels when they sinned, will not spare them, chap. 2. 4.

## The first Epistle Generall of IOHN.

### QUESTION.

**VV** *Hat is beere set downe?*

*An.* Two sorts of Loue.

*Quest.* Which be they?

*An.* Loue of the world, and Loue called Charity.

*Qu.* In what consists the loue of the world?

*An.* In three things,

*Qu.* What be they?

*Answ.* Concupiscence of the flesh, lust of the eyes, and pride of life, chap. 2. 16.

*Qu.* What is concupiscence of the flesh?

*An.* An inclination of the heart to inioy the pleasures of the body, as wantonnesse, chambering, sloath, drunkennesse, and such like.

*Qu.* What is the lust of the eyes?

*An.* A couetous and immoderate desire of worldly wealth, and all offences which doe accompany it for the obtaining thereof; as lying, theft, deceit, rapine, vsury, cousonage, and such like.

*Quest.* What is pride of life?

*An.* In all things, as in meate; drinke, appa.

**I Iohn.**

apparell, house-roome, and other things,  
to beare an arrogant contemptuous  
minde, struiuing to excell others.

*Qu. What doth hee then say touching such  
liuers?*

*An.* That God is not in them, nor they  
in him, chap. 2. 15.

*Qu. What is charity?*

*An.* A motion of the heart, whereby  
wee doe loue God, and in him our neigh-  
bour.

*Qu. What is the loue of God?*

*An.* To keepe his commandments,  
chap. 5. 2.

*Qu. What is it to loue our neighbour?*

*An.* To esteeme him as our selfe.

*Qu. How many kinds of loue are there?*

*An.* Two.

*Qu. Which be they?*

*Answ.* True and fained loue.

*Qu. Which call you true loue?*

*An.* Not onely to helpe our brother  
with all we haue, but if need require to  
offer our life for him, chap. 3. 16.

*Qu. Which call you fained loue?*

*Answ.* To loue in word, and not in  
deed, chap. 3. 11.

*Qu. What saith S. Iohn, as touching true  
louers?*

*An.* That they dwell in God, and God  
in them, chap. 4. 16,

*Qu.*



*Qu. What is it to dwell in God?*

*Ans.* To be partakers of his grace, to the mortification of the flesh, and liuely demonstration of our faith.

*Qu. How shall we know that God dwelleth in us?*

*Ans.* If wee see our brother want this worlds good, and doe not shut vp our compassion from him, but willingly relieue him, chap. 3. 17.

*Qu. What is said of him that hateth his brother?*

*Ans.* That hee walketh in darkenesse, chap. 2. 11. Is the childe of the deuill, chap. 3. 10. abideth in death, chap. 3. 14. Is a man-flayer, and barred from eternall life, chap. 3. 15.

## The 2. and 3. Epistle of IOHN.

### QUESTION.

**T**O whom were these two last Epistles written?

*Ans.* The one to a certaine zealous Lady; the other to Gaius a professor of the Gospell.

*Qu. What doth hee commend in the Lady?*

*Ans.* The vertuous bringing vp of her children.

*Qu.*

## *Inde.*

*Qu. What in Gaius?*

*An.* His testimony of Faith, and Hospitality toward strangers.

*Quest. What doth hee admonish them of?*

*An.* To beware of deceiuers.

*Qu. What are those?*

*An.* Such as would not confesse that Christ was come in the flesh.

*Qu. How must they entertaine them?*

*An.* They must not receiue them into their houses, nor bid them, God speed.

*Qu. Why?*

*An.* Because in so doing, they should be partakers of their euill deeds.

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## The Epistle of IVDE.

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### QUESTION.

**T**O whom is this Epistle written?

*Answ.* To all Christian Churches.

*Quest. What doth he exhort them vnto?*

*An.* To contend for the maintenance of their faith.

*Qu. Against whom?*

*Answ.* Against Sectaries.

*Qu. What is the condition of Sectaries?*

*An.* To murmure, complaine, and walke after their owne lusts.

*Qu. Whom doe they murmure against?*

*An.* Gouvernours.

*Qu.* How doth he reprove them?

*An.* By the example of *Michael* the Archangell, who when hee strove with the Deuill about the body of *Moses*, blamed him not with cursed speaking, but onely said; The Lord rebuke thee.

*Quest.* What doth hee meane by this example?

*An.* If it be not lawfull to raile vpon the Deuill, much lesse vpon Magistrates, be they neuer so wicked.

*Qu.* What is it to walke after our owne lusts?

*An.* To be directed by carnall iudgement, and not by the spirit of regeneration.

## REVELATION.

### QUESTION.

*First tell me what you vnderstand by Reuelation?*

*Answ.* The word importeth a laying open, or an vncovering of things that were before hid and shut vp in secret, which no liuing soule can know, but so farre forth as God shall please to disclose the same,

*Qc.*

## *Reuelation.*

*Qu. What is the authority of this Reuelation?*

*An.* High and mighty, as proceeding from the mouth of God, by the mediation of Iesus Christ.

*Qu. To whom was it giuen?*

*An.* To the Apostle S. Iohn, and so consequently from him to the Church of God through all ages.

*Qu. Where was Iohn when he receiued it?*

*An.* In an Iland called Pathmos, enuironed with the Ægean sea, which sea diuides Europe from Asia.

*Qu. What did hee there?*

*An.* Hee was banished thither by the tyrant *Domitian*, about the yeare of our Lord Iesus 96. which Tyrant sought to suppress the light of the Gospell: but the Lord in mercy did the more aduance it, as appeares by adding a further discouery of his will, by this booke of the Reuelation.

*Quest. What is the fruit of this Reuelation?*

*Ans.* Exceeding great, as wee may gather by these words, Blessed be they that reade, heare, and keepe in memory, those things which are written in this Prophecie, chap 1.3.

*Qu. To whom was Iohn commanded to send it?*

*An.*

*An.* To theseauen Churches of Asia, namely, of Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea, where after the destruction of Ierusalem, Iohn did prosecute his holy calling in the Ministry?

*Qu.* What methode doth hee vse in the manner of his writing?

*Answ.* First, a friendly salutation, and then a brieve narration.

*Qu.* How doth hee salute them?

*An.* By wishing vnto them grace and peace.

*Qu.* What vnderstand you by grace?

*An.* The free loue and affection which God beareth towards vs for his owne sake, although indeed wee deserue it not, but are in our selues the children of wrath and perdition.

*Qu.* What by peace?

*Answ.* All kinde of benefits, both spirituall and temporall, which flow vnto vs from the fountaine of grace, which God the Father hath opened to the world by the meanes of his Sonne.

*Quest.* In whose name salutes hee them?

*Answ.* In the name of the Father, the 7. Spirits, & of Iesus Christ, chap. 1. 4. 5.

*Qu.* What is meant by the seauen Spirits?

*An.* The holy Ghost.

*Qu.* The Holy Ghost being but one in person,



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*son, why doth he describe him by the number of seauen?*

*An.* Although the holy Ghost be but one in diuine essence, yet according to the seauen-fold operation which it had in the Church of *Asia*, it is called by the name of seauen Spirits, not that it is in person diuers, but in power and vertue, according to the diuersity of those subjects which it worketh.

*Qu.* But why is that placed in the second place, whereas the usuall order teacheth vs to say the Father, Sonne, and Holy Ghost; and not the Father, Holy Ghost, and so to put the Sonne last?

*An.* Iohn vseth this order, not that there is any degree or dignity in one person more then in another: For the Father is not greater then the Sonne, nor the Sonne greater then the Holy Ghost, they are all of the same power, Maiesty, and Glory; nor is one before another: but the reason that moued Iohn to set our Sauour in the third place was because immediately, the narration, (which is the second point of the writing) chiefly concerneth Christ.

*Qu.* As how?

*An.* In describing him.

*Qu.* How doth Iohn describe Christ?

*An.* Two manner of waies: first, as touch-

touching the excellency of his glory, as hee appeared vnto him in vision, chap. 1. from 12. to 17.

*Qu. What was his office?*

*Ans.* It was three fold, hee had the office of a Prophet, of a Prince, and of a Priest.

*Qu. How did hee shew himselfe a Prophet?*

*An.* In bearing witnesse of the truth, and reuealing the counsels of God vnto men.

*Qu. How a Prince?*

*Ans.* Two manner of wayes: first, by his victory ouer death; Death is swallowed vp into victory, 1 Cor. 1. And secondly, because hee hath dominion ouer all principalities and powers both in heauen and vpon earth, Ephes. 1. 21.

*Qu. How a Priest?*

*An.* In that hee hath washed vs from our sinnes in his bloud, by offering his body a sacrifice for vs vpon the Crosse.

*Quest. Did Christ beare these three Offices onely for himselfe?*

*Ans.* No, but for the benefit of the faithfull, that as hee was, so they might be both Prophets, Kings and Priests: Prophets in that hee saith, I will poure my spirit vpon all flesh, and your soones and daughters shall prophesie: Kings, in that

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that we shall raigne with him eternally :  
and Priests, for that true Christians doe  
offer the spirituall sacrifice of prayer,  
praise, and almes-deeds, *Hebr. 13. 15. 16.*

*Qu. Are then all Christians Priests alike?*

*Ans.* They are, as touching the sacrifice  
aboue said, but not as touching Church-  
gouernment: for in this sense they are  
not called Priests, but Elders or Mini-  
sters.

*Qu. How doth hee describe Christ, accor-  
ding as hee saw in vision?*

*Ans.* By certaine properties fit for the  
capacity of men: as that hee was in a  
long robe, girt with a girdle of golde,  
his hayre was white as snow, his eyes as  
a flame of fire, his feete like vnto fine  
brasse burning in a furnace, his voyce to  
the sound of many waters, in his right  
hand hee had seauen Starres, out of his  
mouth went a sharpe two-edged sword,  
and his face shone as the Sunne shineth  
in his strength.

*Qu. What gather we by this description?*

*Ans.* By his long robe girt vnto him,  
we gather the readinesse of Christ in his  
Kingly and Princely office to execute  
the worke of our saluation; by his white  
hayres, his fulnesse of knowledge and  
wisedome; by his fiery eyes, his deepe in-  
sight into the deepest corners of the  
earth,

earth, and deepest secrets of mens hearts; by his feet of shining brasſe, the purity and brightneſſe of his waies, and the power which hee hath to tread downe his enemies, and therefore are his feet rather compared vnto brasſe then vnto gold, becauſe gold is a ſofter mettall, and not ſo fit to repreſent his inuincible ſtrength; by his voyce compared to the noiſe of many waters, we vnderſtand the ſound of the Goſpell, humbling ſome to their ſaluation, others to their confuſion; by the ſtarres in his right hand, his faithfull Miniſters, by whom hee worketh, which as ſtarres ſhould giue light vnto men, by their doctrine and conuerſation; by the two-edged ſword is vnderſtood the powerfull word of God, cutting and cleaning the hearts of his children, and thruſting-through the other to their deſtruction: and by his face ſhining like the Sunne at the higheſt, the vnſpeakeable brightneſſe of his grace, whereby the Church is comforted and lightned in all truth and ſincerity.

*Qu. Why doth he reſemble the Churches to golden Candleſtickes?*

*Anſ.* Becauſe as the Candleſticke doth not giue the light, but the light is put vpon it; ſo the Church receiueth all her light put vpon her from Chriſt, for the doctrine

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doctrine of the Church ( which is the light of the Church ) is from God, and not of men.

*Qu. Vnto how many points may we draw the doctrine of this booke ?*

*Ans.* Vnto foure.

*Qu. Which be they ?*

*An.* Precepts, Prophecies, Promises and Threatnings.

*Qu. Wherein are the Precepts scene ?*

*Ans.* In the instructions giuen to the seauen Churches.

*Quest. Vpon how many generall points doe these instructions consist ?*

*An.* Vpon three: a Commendation, a Reprehension, and an Exhortation.

*Quest. What doth Christ commend in them ?*

*An.* Their Vertues, as Patience, Labour, Zeale, in the Church of Ephesus, chap. 2. 2. The workes of Faith, Repentance, and Charity, together with Constancy in affliction, and true Humility, in the Church of Smyrna, chap. 2. 9. Fortitude and valiant Perseuerance, in the Church of Pergamus, that notwithstanding the Martyrdome of *Antipas*, a man there put to death for Religion, yet they were not terrified, but held fast the faith of Iesus Christ, and neuer forsooke it, chap. 2. 13. Loue and seruice toward  
their



their brethren, faith and assurance in the promises of God, and increasing in piety, so that the end was better then the beginning, in the Church of Thyatira, chap. 2. 19. A little increase of faith, keeping of the word of God, and a free confession of his name, in the Church of Philadelphia, chap. 3. 8.

*Qu. What doth Christ reprehend in them?*

*An.* Their vices: as the lacke of loue in the Church of Ephesus, chap. 2. 4. Hypocrisie in the Church of Smyrna, of such as said they were Iewes, but indeed were the Synagogue of Satan: that is, they did professe themselves Christians in word, but shewed it not in deed, chap. 2. 9.

The bearing with false doctrine in the Church of Pergamus: for they suffered the Nicholaitans amongst them, that as *Balaam* did, taught the people of God to stumble in two things, causing them to commit fornication, both in body and soule: in body, by abandoning their Wiues to common vse: in soule, by sacrificing to their idols for superstitious sake, chap. 1. 14.

The like vice is reprehended in the Church of Thyatira, that suffered *Iesabel* a wicked woman, to set abroad false and abominable doctrine, tending to forni-

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cation and Idolatry amongst them, chap. 2. 20.

At Sardis their workes were faire in outward shew, but inwardly nothing but filth and rottennesse, chapter 3. versic 1.

At Laodicea they were time-seruers, and halted betweene two opinions, and were neither hot nor cold, chap. 3. 15.

*Quest. What doth Christ exhort them vnto?*

*An. Repentance and amendment of life.*

*Quest. To their repentance what is annexed?*

*An. A gracious promise to be written in the booke of life.*

*Qu. To their wilfull perseuerance in their sinnes, what is annexed?*

*An. An heauy threatning that he will come suddenly vpon them as a thiefe, and they shall not know the houre, chap. 3. 3.*

*Qu. Having learned the state of things as they stood for the present, when this Reuelation was giuen, what next succeedeth?*

*Answ. The Prophecic of things to come; which is either generall, as touching such things as should happen to the whole world; or particular, (but yet of more moment then the former) as touch-*

touching such things as should happen to the Church.

*Qu. What is the end of the Prophecie of the Church?*

*Ans.* That the faithfull, admonished before-hand of the assaults and bloudy attempts which the Deuill and the world should make vpon the Church, might be confirmed in faith and patience, to stand resolute in despite of both, till the day of the comming of Christ Iesus.

*Qu. What is the end of the prophesie of the world?*

*An.* To shew the iudgement that God would execute vpon the enemies of his Church, and the sealing vp of the Elect, before the execution of those iudgements, that they might bee kept from euill, as appeareth by the 7. 8. 9. Chapters.

*Qu. If the Elect were kept from euill, to what end was this Renelation giuen, to forewarne them that they should suffer trouble and persecution?*

*Ans.* To bee kept from euill, is vnderstood, that notwithstanding all the violence and persecution offered them, yet they were not ouercome, or drinen from faith, or the hope they had of eternall happinesse, but therein they did ioy and triumph, howsoeuer the world

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thought them plunged in despaire and sorrow.

*Quest. What is the second vision that Iohn had?*

*Ans.* The vision, wherein was reuealed vnto him the Maiestie of God the Father, to giue the greater authority vnto this Booke, wherein his excellency is likewise set forth vnto vs (as well as the the sonnes) in a description fit for our capacity.

*Quest. How is the glory of the Father described?*

*Ans.* In these sixe things: in the figures of his office, of his nature, of his assistants, of his effects, of the iustruments which he imployeth to that purpose, and of the euent that follow.

*Qu. What is his office?*

*An.* To iudge the whole earth, and therefore hee is apprehended of Iohn, sitting vpon a throne, chap. 4. 2.

*Qu. How is his nature represented?*

*Ans.* By the beauty of the Iasper stone, and of the Sardine, chap. 4. 3.

*Qu. Who are his assistant?*

*Ans.* The honourable company of Prophets and Apostles, cloathed in white rayment, and crowned with gold, chap. 4. 4.

*Q. What are the effects of this magnificence?*

*An.*

*An* Lightning, thunder, and voyces,  
&c.

*Qu.* Who be his instruments?

*An.* The company of the Celestiall creatures, in number foure; that is, so many as are needfull for the execution of the will of God, through all the corners of the world; and the whole Army of creatures vnder heauen, figured vnto vs by the sea of glasse like vnto Christall.

*Qu.* Why are the celestiall creatures said to be full of eyes?

*An.* Because of their watchfulnesse in the seruice of God.

*Qu.* Why is the first compared vnto a Lyon?

*An.* Because of his courage.

*Qu.* Why the second to an Oxe?

*Ans.* Because of his strength.

*Qu.* Why hath the third the face of a man?

*An.* Because of his prudence.

*Qu.* Why is the fourth likened to a flying Eagle?

*An.* Because of his agility and swiftnesse.

*Qu.* What are the euents that follow the description of this magnificence?

*An.* The praise and glory which the Angels giue vnto him that sits vpon the Throne, and the reuerence and homage



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which the Elders shew vnto him.

*Qu. In what manner?*

*An.* By prostrating themselves before him, casting their Crownes at his feete, chap. 4. 10.

*Qu. Having procured so great authority to the words of this Revelation by the description of the Maiesty of the Giuer, what follows?*

*Ans.* The presentation of the two Bookes, whereof the one being great and large, written within and without and sealed with seauen seales, containeth the History of the world; the other being but little, includeth the History of the Church.

*Qu. Who opens the seales of this Booke?*

*Ans.* Christ Iesus.

*Qu. Were none solicited thereunto but he?*

*An.* Yes, a generall Proclamation was made by an Angell, to see if any were worthy to open it, but none, neither in heauen nor earth, nor vnder the earth, was found able, or worthy to open, or looke vpon the Booke, saue the Lyon of the tribe of Iudah, and the Lambe that stood in the midst of the Throne, and of the Elders, which was CHRIST IESVS, chap 5. 10 7.

*Qu. What doe we learne by this, that none were able to vnclose the booke but hee?*

*An.*

*Qu.* That hee is the onely Mediator betweene God and man, that no other creature, either in heauen or earth, is acquainted with the secret counsels of God, or can reueale them vnto vs, but hee.

*Qu.* Why is he called a Lyon and a Lambe, names of a contrary nature?

*An.* Hee is called a Lyon in respect of his power and strength: and a Lambe in respect of his patient sufferance.

*Quest.* What was contained in this Booke when Christ had opened it?

*An.* The eternall purpose of GOD, for the punishing and powring forth of plagues vpon the world.

*Quest.* What moued him thereunto?

*An.* The incredulity and wickednesse of men.

*Qu.* What were the plagues?

*Ans.* Of two sorts; either such as afflicted other creatures, as the earth, sea, hearbs, plants, fountaines, &c. chap. 8. or such as were inflicted vpon men, chap. 9.

*Qu.* What were those?

*An.* Those were of two sorts: either by way of torment, or cruell murther.

*Quest.* What is the cause of that Tyranny?

*An.* Smoake and Sulphure, which

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issued from the bottomelesse pit, whereby is figured the spirituall darkenesse, with which mens consciences were tormented: and from this darkenesse of minde, at the last did issue the other plague of slaughter and bloud-shed, so many yeares expressed and published through Christendome by the Popes of Rome, chap.9.15.

*Qu. What is the generall vse of the precedents?*

*An.* As touching the person of God, we learne three things: first, his louing fauour in denouncing and giuing knowledge before-hand, by euident tokens, what rigour hee purposed to execute afterward, if hee saw no amendment in the course of mens liues, chap.6. Secondly, his mercifull care ouer his Elect, in arming them with defensiuie armour, to couer them against the flood of those euils that were to ouer-shaddow the whole world, chap.7. Thirdly, the truth of his iustice in executing all those plagues vpon the world, which hee had fore told, chap.8.9:

*Qu. What doe we learne as touching our selues?*

*An.* Three things, attention to regard the threatnings of God; repentance to be sorry for our sinnes; and amendment

ment of life, to prevent the rigour of his iustice.

*Quest.* What as touching the instruments of God, which hee used in executing his will?

*An.* Three things: first, that they were Angels; secondly, that they were obedient at his becke: and thirdly, that they were expeditious in performance of their charge.

*Quest.* What learne wee as touching the Elect?

*An.* Three things; first, their place, they stood before the throne, and before the Lambe, whereby it is shewed that as they are vnder the protection of God, so are they alwaies ready to doe him seruice. Secondly, their habit, they were cloathed in white robes, washed in the bloud of the Lambe; whereby is signified their pure, peaceable, and royall dignity. Thirdly, their victory, they had Palmes in their hands, whereby we are put in minde of the combats which they sustained for the name of God, and the eternall triumph which they haue in heauen, by the communion and fellowship of our Sauour Christ Iesus, chap. 7 9.

*Qu.* What as touching a naturall man?

*An.* Spirituall misery, which spreads itselfe into three branches: pouerty of heart

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heart for lacke of vnderstanding: blindness of minde, for lacke of faith: and nakednesse of soule, for lacke of the white robe of righteousness in Christ Iesus, chap. 3. 17.

*Quest.* What as touching a regenerate man?

*An.* Three properties: strength of faith, keeping of the word of God; and free confession of his name, chap. 3. 8.

*Qu.* Proceed vnto the vision of the second booke: who held the second Booke in his hand?

*An.* A mighty Angell, chap. 10. 1.

*Quest.* Whom doe you vnderstand by that Angell?

*Ans.* Our Sauour Christ, that held the booke open in his hand.

*Qu.* How is hee described?

*An.* In great glory and magnificence.

*Qu.* To what end?

*An.* To procure the greater authority to this Prophecie following.

*Qu.* What was contained in the Booke which hee held?

*An.* The Prophecicall History of the Church.

*Qu.* To whom did hee giue it?

*An.* To Iohn.

*Qu.* How did hee command him to see it?

*An.*



*An.* He bade him eate it, that is, comprehend and throughly vnderstand it.

*Qu.* How is the History of the Church diuided?

*An.* Into two parts: into the ministry or deeds of the Prophets, and the whole body of the Church.

*Qu.* In how many things consisteth the deeds of the Prophets, or Ministers of the Church?

*An.* In three things, in their fighting vnder the crosse, in their murthering, and in their raising vp againe.

*Quest.* When began their fight?

*Ans.* Presently vpon the death of Christ

*Qu.* How long did they continue?

*An.* A thousand twenty and six yeares.

*Qu.* The Text saith daies, Chap. 11. 13.

*An.* True, but it is to be vnderstood yeares, after the example of Ezekiel and Daniel, who interpret their visions in like manner, dayes for yeares.

*Qu.* Who was prophesied that he should murther, and almost quite extinguish their doctrine?

*An.* Pope Boniface the eight, who entered into the Papacie at the expiration of 1620. yeares, chap. 11. 7.

*Qu.* How did hee enter?

*An.* Like a Foxe, by subtilty, who  
in.

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in the night by a false Oracle, perswaded his Predecessor *Celestine*, to resigne his authority vnto him.

Quest. *How did hee rule when hee had got it?*

An. Like an hungry Lyon, killing and deuouring the Saints of God.

Qu. *How long did hee rule?*

An. Three yeares and a halfe, during which time the Church of Christ seemed to be dead, and lye vnburied.

Qu. *Where?*

An. In the streets of Rome.

Qu. *The Text saith of Sodome and Ægypt, how then doe you say of Rome?*

An. By Sodome and Ægypt is figuratiuely vnderstood Rome, by reason of the likenesse it had with those two places for the licentiousnesse and tyranny that was practised therein: for Sodome was not at that time, and Ægypt was a Countrey, and not a Citie.

Qu. *Was hee raised the Church againe?*

An. The spirit of life comming from God, chap. 11.

Qu. *When?*

An. Presently vpon the death of Boniface?

Qu. *How dyed Boniface?*

Answ. Like a dogge, in prison, by the meanes of *Sarra Columnus*, and a French Knight

Knight called *Maggaret*?

*Qu.* Did the spirit of God raise vp those that had beene slaine?

*An.* No.

*Qu.* The Text saith, they ascended into heauen in a cloud.

*An.* We are to vnderstand by the vse of the Scripture, that the Church of the wicked is commonly called the world, or the earth, and the Church of the faithfull and elect is called heauen; therefore when it is said they ascended vp into heauen, the meaning is, they were withdrawne from the tyranny of this wicked world, and gathered into the celestiaall Church; that is, seeing the Temple and publike places were not open vnto them, secret places were sanctified vnto them, as if it were heauen apart from the rest of the world.

*Qu.* What effects follow this separation?

*An.* Feare and terror in their enemies, ioy and thankes-giuing in the Saints of God, that hee did vouchsafe to challenge his authority and soueraigne power ouer the world, chap. 12. 11. 17.

*Qu.* Having touched the mystery of the Church, let vs returne to the other part of our deuision, which was the whole body of the Church. How doth the whole body of the Church diuide it selfe?

*An.*

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*Answ.* In two parts ; into the Iewish Christian, and into the Christian Catholike Church, which consisteth not onely of Iewes, but of the beleeuing Gentiles also.

*Qu.* When began the Christian Iewish Church ?

*An.* At the instant of the conception of our Sauour Christ.

*Qu.* When began the Christian Catholike Church ?

*An.* At that time when by the preaching of the Apostles, the Gentiles were conuerted, and did embrace the glad tidings of the Gospell.

*Qu.* What doth Saint Iohn here continue for our instruction ?

*Answ.* The estate both of the Iewish and Christian catholike Church warfaring, or as it was subiect to the assaults of her enemies.

*Qu.* What is the Iewish Christian Church compared vnto ?

*An.* A woman with child, chap. 12.2.

*Qu.* Why ?

*An.* Because like vnto a fruitfull woman, it is continually to bring forth children vnto the Lord.

*Qu.* How is that woman described ?

*An.* By her attire, and by her standing, chap. 12.1.

*Qu.*

Qu. How was her attire?

An. Of two sorts; the cloathing of her body; and the ornament of her head.

Quest. How was her body cloathed?

An. With the Sunne.

Qu. What is thereby signified?

An. The inestimable glory giuen vnto the Church of God.

Qu. How was her head adorned?

Answ. With a Crowne of twelue Starres.

Qu. What is thereby signified?

Anf. The kingdome of heauen, which belongeth vnto the Church.

Qu. How did shee stand?

An. Vpon the Moone.

Qu. What doe we learne by that?

An. That the true Church trampleth vnder her feete all variablenesse, vnto which all things vnder the Moone are subiect.

Qu. What was her conflict?

An. Shee trauelled, and was in danger to haue her childe deuoured, chap. 12. 4.

Qu. By whom?

An. By a fiery Dragon that had seauen heads, and vpon euery head a crown, and ten hornes.

Quest. What doe you vnderstand by the Dragon?

An.



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*Answ.* Sathan.

*Qu.* What by his seauen heads?

*Answ.* His wonderfull policie and wisedome, able at once to disturbe the seauen Churches, that is, the vniuersall Church.

*Qu.* What by his seauen Crownes?

*An.* His magnificence and authority, euery head being as the head of a King.

*Qu.* What by his ten hornes?

*An.* His great power, sufficiently furnished to hurt the whole world.

*Quest.* What is understood by the childe whom hee would deuoure?

*An.* Christ mysticall, that is, one and entire Christ in a mystery, compounded of the person of Christ, as of the head, and of the body of the Church, and of all the members thereof, vnited to the head, by his spirit.

*Quest.* How was the Church deliuered?

*An.* God tooke it vp into heauen, and prepared a place for the mother in the wilderness.

*Qu.* Did Sathans malice so end?

*An.* No, hee gaue two assaults more.

*Qu.* Where was the first?

*An.* In heauen, chap. 12. 7.

*Qu.* In what manner?

*An.* Hee accused the Elect of God day and night.

*Qu.*

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*Qu. What was his successe?*

*Ans.* He was throwne downe from thence by the power of *Michael*, that is, of Christ Iesus.

*Qu. Where was his second assault?*

*Ans.* In earth, vpon the mother of the childe, and vpon the rest of her seed, that is, vpon the Church of the Iewes, and the Church of the Gentiles, afterward gathered together in Christ.

*Qu. How did the Mother, that is, the Church of the Iewes escape in this assault?*

*Ans.* She was carryed by the power of God, as by the wings of an Eagle into a place of refuge.

*Qu. What place was that?*

*Ans.* Pella, a towne seated on the other side of Iordan, in a desert countrey.

*Quest. How did Sathan pursue her?*

*Ans.* With a flood of water cast out of his mouth.

*Qu. What vnderstand you by the flood of water?*

*Ans.* The Romanes, which destroyed Ierusalem, and the Sanctuary that was therein.

*Qu. Who drunke vp the flood of water that it did not hurt the Church?*

*Ans.* The earth; that is, the wicked sort of the Iewes, whose bloody massacre satisfied the fury of the Romanes, so that  
the

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the Elect had liberty to escape.

*Qu.* When Sathan saw himselfe againe preuented, how did hee take it?

*An.* Hee was wroth and made warre vpon the rest of the seed of the Woman, that is, vpon the Christian Catholicke Church.

*Qu.* How many principall things are wee to note in the History of the Christian Catholique Church?

*Answ.* Three: her combat, her victory, and her glory.

*Qu.* With whom were her combats?

*An.* With two kindes of beasts: the one whereof had seauen heads, and came out of the sea: the other had two heads, and sprang out of the earth, chap. 13.

*Qu.* What doe you vnderstand by the first beast?

*An.* The tyranny inflicted vpon the Church by the ciuill gouernment of the Romane Empire.

*Qu.* What by the second beast?

*Answ.* The persecution of the papisticall Hierarchie, by the succession of Popes.

*Qu.* Against whom doth the Church obtaine her victory?

*An.* Against the two beasts, and the Dragon before spoken of, and against the

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the whore of the spirituall Babylon, described in the 17. chapter.

*Qu. What is understood by the whore of Babylon?*

*An.* The great Citie of Rome, which raigneth over the Kings of the earth, chap. 17. 18.

*Qu. By what meanes doth the Church get victory over her enemies?*

*Answ.* By the assistance of Christ, her Head and Captaine.

*Quest. Into how many parts doth his assistance spread?*

*An.* Into foure: the preaching of his word, and the workes of Faith, Patience, and Obedience, set downe in the foureteenth chapter, and into threatnings and iudgements proceeding from his diuine iustice, declared in the 15. and 16. chapters.

*Qu. Wherein consisteth the glory of the Church?*

*Answ.* In her perpetuall triumph in the world to come, ioyned to her Bridegroom Christ Iesus, in ioy that neuer shall haue an end; a taste of which ioy is in some sort made manifest vnto vs in chap. 21. 22.

*Qu. But what shall become of the enemies of the Church?*

*An.* They shall haue their portion in

*Reuelation.*

th.

the Lake that burneth with fire and  
brimstone, which is the second death,  
chap. 21. 8.

*Qu* How many kinds of death are there  
incident to man?

*An.* Two: the first, which is a separation of the soule from the body, and of this kinde of death all sorts of people must taste, as well the godly as vngodly; and the second which is a separation of the soule and body from the presence of God, for euer, to remaine in darknessesse, and this is the death that the wicked onely must die.



FINIS.





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